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HARMONY

OF THE

ACTS OF THE APOSTLES

AND CHRONOLOGICAL ARRANGEMENT OF THE EPISTLES AND REVELATION, WITH CHRONOLOGICAL AND EXPLANATORY NOTES, AND VALUABLE TABLES. DESIGNED FOR POPULAR USE, AND SPECIALLY ADAPTED TO SUNDAY-SCHOOLS ◈◈◈◈

BY

GEO. W. CLARK, D. D.

Author of "A New Harmony of the Gospels," etc.

A NEW AND REVISED EDITION

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PREFACE.

The following work was conceived by the author, several years ago, when preparing his *Harmony of the Gospels;* and is a continuation and result of studies pursued at that time. As the life of Christ can be best gathered from the study of the four Gospels in connection, so the lives of Peter and Paul, and the planting and training of the early churches, can be best understood by comparing the Acts of the Apostles and the Epistles. The study, too, of the numerous quotations from the Old Testament, and of the contact of the first missionaries with the heathen world, helps to perfect our knowledge of primitive Christianity; while a comparison of the Acts with itself, as in the three accounts of Paul's conversion, gives a clearer view of separate characters. To the Scripture harmonist, therefore, the book of the Acts affords an interesting field, of great variety and fruitfulness.

The design of this work is to help intelligent Sunday-school teachers, and others, to thus study, fundamentally and independently, this very important and central book of the New Testament. The increased attention now given to the relation between the Acts and the Epistles, especially in Sunday-schools, encourages the belief that this effort is in the right direction.

In carrying out this plan, the Scripture text of the Acts is arranged into sections, with parallel passages below, the broad-face type guiding the eye to the more important similarities or divergences. In addition, many passages more distantly related are given in references at the end of verses.

Before each section is an analysis made from the original, giving in their order the topics and events of each section, and often containing an interpretation of some disputed point.

The notes are mainly chronological and harmonic, and only such references to persons and places are made as seemed demanded by the character of the work. To facilitate reference, the subjects of the sections are indicated by capital letters. In many instances the quotations in the notes are from the

Revised Version, especially where that version is more faithful to the original.

To those using this volume as a Sunday-school help, it is suggested that a general view of the whole work be first obtained from the table of The Synopsis of the Harmonic Arrangement of the Acts, and from the Introduction to the Notes. The analysis of the section under consideration should be studied; the Scripture text and parallels carefully noted; the notes on the section read; and last of all, the Scripture references at the end of verses examined. Let no one approach the work expecting a commentary, but rather by its faithful use make one of his own.

HIGHTSTOWN, N. J., *January, 1884.*

REVISED EDITION.

Corrections and additions have been made and a chronological arrangement of the Epistles and Revelation added for reading and study in connection with the Acts. The text used in this addition is that of the Improved Version published by the American Baptist Publication Society. The Northern Galatian theory is retained (p. 78). Prof. W. M. Ramsay ably advocates the Southern Galatian theory, in "The Church in the Roman Empire before A. D. 170," but it seems to me that further explanation and discovery in Asia Minor are necessary to establish it. So also I incline to the later date of Revelation while appreciating the force of much that is said for the earlier. The order, however, given to Galatians and Revelation will suit either of the above theories. Should any desire companion volumes for reference and study, Dean Howson Bohlen Lectures, 1880, on "The Evidential Value of the Acts," and "The Dawn of Christianity," by Prof. H. C. Vedder, are recommended. For the exposition of particular passages see Author on the "Acts" in "A People's Commentary."

HIGHTSTOWN, N. J., *June,* 1896.

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HARMONIC ARRANGEMENT

OF

THE ACTS OF THE APOSTLES.

PART I.

RISE AND PROGRESS OF THE CHURCH AT JERUSALEM, FROM OUR LORD'S ASCENSION TO THE FIRST JEWISH PERSECUTION.

About five years, from A. D. 30 to A. D. 35.

§ 1. INTRODUCTION; OUR LORD'S LAST INSTRUCTIONS TO HIS DISCIPLES; HIS ASCENSION.

Jerusalem.—April and May, A. D. 30.

ACTS 1: 1–11. MATT. 3: 11. MARK 16: 19, 20. LUKE 1: 1–4; 3: 16; 24: 50–53. 1 COR. 15: 3–8. DAN. 7: 27.

(1) A former treatise, Acts 1: 1; Luke 1: 3, 4. (2) What he did in that narrative, Acts 1: 1, 2; Luke 1: 2–4. (3) Our Lord's appearances to his disciples, after his sufferings, during forty days, Acts 1: 3, 4; 1 Cor. 15: 3–7. (4) They are to wait for the promise of the Father, Acts 1: 4; Luke 24: 49; and the baptism in the Spirit, Acts 1: 5; Matt. 3: 11; Mark 1: 8; Luke 3: 16. (5) The last appearance of Jesus to his disciples, Acts 1: 6; Luke 24: 50; 1 Cor. 15: 7. (6) Their question, regarding the kingdom of Israel, Acts 1: 7. (7) Our Lord's answer; his last words; not for them to know; they are to receive power; and be his witnesses, Acts 1: 7, 8; Mark 16: 20; Luke 24: 53. (8) His ascension, Acts 1: 9; Mark 1: 19; Luke 24: 51, 52.

ACTS 1.

1 The former treatise have I made, **O Theophilus, of all that Jesus began both to do and to teach,** (*a*)

2 Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen.

PARALLELS.

(*a*) LUKE 1: 1 Forasmuch as many have taken in hand to set forth in order a declaration of **those things which are most surely believed among us,**

2 Even as they delivered them unto us, which from the beginning were eye-witnesses, and ministers of the word;

3 It seemed good to me also, having had perfect understanding of all

ACTS 1.

3 To whom also **he shewed himself alive after his passion** by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God. (*a*)

4 And, being assembled together with *them*, commanded them that they should **not depart from Jerusalem, but wait for the promise of the Father**, which, *saith he*, ye have heard of me. (*b*)

5 For **John truly baptized with water; but ye shall be baptized with the Holy Ghost** not many days hence. (*c*)

6 When they therefore were come together, they asked of him, saying, Lord, wilt thou **at this time restore again the kingdom to Israel?** (*d*) [Ch. 2: 1–4; Joel 3: 28; John 14: 16, 17, 26; 15: 26.]

PARALLELS.

things from the very first, to write unto thee in order, most excellent **Theophilus**,

4 That thou mightest know the certainty of those things, wherein thou hast been instructed.

(*a*) 1 Cor. 15: 3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures;

4 And that he was buried, and **that he rose again the third day** according to the Scriptures;

5 And that **he was seen of Cephas, then of the twelve:**

6 After that, **he was seen of above five hundred brethren at once**; of whom the greater part remain unto this present, but some are fallen asleep.

7 After that **he was seen of James; then of all the apostles.**

8 And last of all **he was seen of me also**, as of one born out of due time.

(*b*) Luke 24: 49 And, behold, I send **the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high.**

(*c*) Matt. 3: 11 **I indeed baptize you with water** unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: **he shall baptize you with the Holy Ghost**, and *with* fire:

Luke 3: 16 John answered, saying unto *them* all, **I indeed baptize you with water**; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: **he shall baptize you with the Holy Ghost**, and with fire:

(*d*) Dan. 7: 27 And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, **shall be given to the people of the saints** of the Most High, **whose kingdom is an everlasting kingdom**, and all dominions shall serve and obey him. [Amos 9: 11; Isa. 1: 25–27; Gen. 49: 10; Deut. 29: 29; Matt. 24: 36; 1 Thess. 5: 1, 2.]

ACTS 1.

7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

9 And when he had spoken these things, while they beheld, **he was taken up; and a cloud received him out of their sight.** (*a*)

10 And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel:

11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. [Luke 24: 4; John 20: 12; Dan. 7: 13, 14; Luke 21: 27; Rev. 1: 7; 1 Thess. 4: 16, 17.]

§ 2. Appointment of an Apostle in Place of Judas.

Jerusalem.—May 18, A. D. 30.

ACTS 1: 12–26. MATT. 10: 2–5; 27: 3–10. MARK 3: 16–19. LUKE 6: 14–16. PS. 41: 9; 69: 25; 109: 8.

(1) The disciples return from Olivet to Jerusalem, Acts 1: 12. (2) They go to the upper room, ver. 13. (3) Who were abiding there, ver. 13, 14. (4) The twelve, ver. 13, 26; Matt. 10: 2-5; Mark 3: 16-19; Luke 6: 14-16. (5) Peter addresses his brethren, Acts 1: 15. (6) The Scripture fulfilled concerning Judas, ver. 16, 17, 20; Ps. 35: 8. (7) The terrible death of Judas, Acts 1: 18; Matt. 27: 3-6. (8) The purchase of the field of blood, Acts 1: 18, 19; Matt. 27: 6-10. (9) The necessary qualifications of an apostle, Acts 1: 21, 22. (10) Two nominated, ver. 23. (11) The prayer that God would guide their lot, ver. 24, 25. (12) Judas had forfeited his former position, and gone to his own place, his eternal doom, ver. 25. (13) Matthias is chosen, ver. 26.

ACTS 1.

12 Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey. [Luke 24: 50.]

13 And when they were come in, they went up into an upper room, **where**

PARALLELS.

(*a*) LUKE 24: 50 And he led them out **as far as to Bethany,** and he lifted up his hands, and blessed them. [Acts 1: 12.]

51 And it came to pass, while he blessed them, **he was parted from them, and carried up into heaven.**

52 And they worshipped him, and returned to Jerusalem with great joy:

53 And were continually in the temple, praising and blessing God. Amen.

MARK 16: 19 So then, after the Lord had spoken unto them, **he was received up into heaven, and sat on the right hand of God.**

20 And they went forth, and preached every where, the Lord working with *them*, and confirming the word with signs following. Amen.

ACTS 1.

abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James *the son* of Alpheus, and Simon Zelotes, and Judas *the brother of* James. (*a*)

14 These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

15 And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about a hundred and twenty,)

16 Men *and* brethren, this Scripture must needs have been fulfilled, **which the Holy Ghost by the mouth of David spake before concerning Judas,** which was guide to them that took Jesus. (*b*)

17 For he was numbered with us, and had obtained part of this ministry.

18 Now this man **purchased a field** with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. (*c*)

19 And it was known unto all the dwellers at Jerusalem; insomuch as **that field is called,** in their proper tongue, Aceldama, that is to say, **The field of blood.** (*c*)

PARALLELS.

(*a*) MATT. 10: 2 Now **the names of the twelve apostles** are these: The first, Simon, who is called Peter, and Andrew his brother; James *the son* of Zebedee, and John his brother;

3 Philip, and Bartholo new; Thomas, and Matthew the publican; James *the son* of Alpheus, and Lebbeus, whose surname was Thaddeus;

4 Simon the Canaanite, and Judas Iscariot, who also betrayed him.

MARK 3: 16 **And Simon he surnamed Peter;**

17 And James the *son* of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder:

18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the *son* of Alpheus, and Thaddeus, and Simon the Canaanite,

19 And Judas Iscariot, which also betrayed him:

LUKE 6: 14 **Simon, (whom he also named Peter,)** and Andrew his brother, James and John, Philip and Bartholomew,

15 Matthew and Thomas, James the *son* of Alpheus, and Simon called Zelotes,

16 And Judas *the brother* of James, and Judas Iscariot, which also was the traitor.

(*b*) Ps. 41: 9 Yea, **mine own familiar friend,** in whom I trusted, which did eat of my bread, **hath lifted up his heel against me.** [John 13: 18.]

(*c*) MATT. 27: 3 Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

4 Saying, I have sinned in that I have betrayed the innocent blood. And they said, What *is that* to us? see thou *to that.*

ACTS 1.

20 For it is written in the book of Psalms, **Let his habitation be desolate, and let no man dwell therein: and, His bishoprick let another take.** (*a*)

21 Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us,

22 Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.

23 And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.

24 And they prayed, and said, Thou, Lord, which knowest the hearts of all *men*, shew whether of these two thou hast chosen,

25 That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.

26 And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

§ 3. The Descent of the Holy Spirit at Pentecost.

Jerusalem.—Probably Sunday, May 28, A. D. 30.

ACTS 2: 1–13. MATT. 10: 20. MARK 16: 17.

(1) The disciples together in one place, (see ch. 1: 14), Acts 2: 1. (2) Astonishing signs attending the descent of the Holy Spirit—the sound from heaven and tongues as of fire, ver. 2, 3. (3) All filled with the Spirit, and speak with other tongues, ver. 4. (4) The devout Jews at Jersualem, ver. 5. (5) The impression of the miracle upon them—confounded and amazed, ver. 6, 7. (6) They utter their amazement, ver. 7–11. (7) The tongues of the na-

PARALLELS.

5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

7 And they took counsel, and **bought with them the potter's field, to bury strangers in.**

8 Wherefore that field **was** called, **The field of blood, unto this day.**

9 Then was fulfilled that which was spoken by Jeremy the prophet, saying, **And they took** the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value:

10 And gave them for the potter's field, as the Lord appointed me. [Zech. 11: 13.]

(*a*) Ps. 69: 25 **Let their habitation be desolate; and let none dwell in their tents.**

Ps. 109: 8 **Let his days be few; and let another take his office.**

tions which are heard, ver. 9–11. (8) What they heard—"the mighty works of God," ver. 11. (9) The astonishment and perplexity general, ver. 12. (10) Others, perhaps native Jews who did not understand these languages, scoff at it, ver. 13.

ACTS 2.

1 And when the day of Pentecost was fully come, they were all with one accord in one place.

2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. [Ch. 1: 5, and parallel passages in § 1. Also ch. 10: 46; 19: 6; 1 Cor. 14: 2, 4, 13, 14, 19, 27.]

3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

4 And they were all **filled with** the Holy Ghost, and **began to speak with other tongues, as the Spirit gave them utterance.** (*a*)

5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. [Luke 2: 25.]

6 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

7 And they were all amazed and marvelled, saying one to another, Behold are not all these which speak Galileans?

8 And how hear we every man in our own tongue, wherein we were born?

9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia and in Judea, and Cappadocia, in Pontus, and Asia,

10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, [1 Pet. 1: 1; Acts 18: 2; 16: 6; 13: 13; 11: 20; 18: 2; 6: 5; 13: 43; Tit. 1: 5, 12; Gal. 1: 17.]

11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

12 And they were all amazed, and were in doubt, saying one to another, What meaneth this?

13 Others mocking said, These men are full of new wine. [1 Cor. 14: 23.]

§ 4. Peter's Address to the Multitude.

Jerusalem.—May, A. D. 30.

ACTS 2: 14–36. JOEL 2: 28–32. PS. 16: 8–11; 110: 1. PS. 39: 3, 4. DAN. 9: 26. LUKE 24: 44–49. 1 COR. 15: 6. 1 PET. 1: 10–12.

(1) Peter speaks in the name of the apostles, Acts 2: 14. (2) Defends their character, and repudiates the charge of drunkenness, ver. 15. (3) Explains the miracles as a fulfill-

PARALLELS.

(*a*) Matt. 10: 20 For it is not ye that speak, but **the Spirit of your Father which speaketh in you.**

Mark 16: 17 They shall speak with **new tongues.**

ment of prophecy, ver. 16–21. (4) A season of mercy, ver. 17, 18; Joel 2: 28, 29. (5) Also of judgment, Acts 2: 19, 20; Joel 2: 30, 31. (6) Salvation free to all who accept the condition, Acts 2: 21; Joel 2: 32. (7) Peter at once points to Jesus, approved of God, and witnessed by men, Acts 2: 22. (8) Delivered up by the determinate counsel and foreknowledge of God, ver. 23; Dan. 9: 26; Luke 24: 44–49; 1 Pet. 1: 20. (9) Crucified, Acts 2: 23; Dan. 9: 29; Luke 24: 46. (10) Raised from the dead, Luke 24: 46. (11) Foretold by David, Acts 2: 25–28; Ps. 16: 8–11. (12) The prophecy not applicable to David, Acts 2: 29, 34. (13) But to the Christ as promised to David, ver. 30, 31; Ps. 89: 34. (14) Jesus raised from the dead, Acts 2: 32; 1 Cor. 15: 6. (15) And exalted to God's right hand, Acts 2: 33. (16) And has poured forth the Spirit, ver. 33. (17) Having ascended on high, ver. 34, 35; Ps. 110: 1. (18) Presses the claim that Jesus is the true Messiah, Acts 2: 36.

ACTS 2.

14 But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all *ye* that dwell at Jerusalem, be this known unto you, and hearken to my words:

15 For these are not drunken, as ye suppose, seeing it is *but* the third hour of the day. [Isa. 5: 11.]

16 But this is that which was spoken by the prophet Joel:

17 And **it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh:** and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: (*a*)

18 And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:

19 And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke:

20 The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:

21 **And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.** (*a*) Ver. 22, 36; Matt. 1: 21; Rom. 10: 13.]

PARALLELS.

(*a*) JOEL 2: 28 And it **shall come to pass afterward, that I will pour out my Spirit upon all flesh;** and your sons and your daughters shall prophesy; your old men shall dream dreams, your young men shall see visions:

29 And also upon the servants and upon the handmaids in those days will I pour out my Spirit.

30 And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.

31 The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the LORD come.

32 And it shall come to pass, *that* **whosoever shall call on the name of the LORD shall be delivered:** for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.

ACTS 2.

22 Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:

23 Him, **being delivered by the determinate counsel and foreknowledge of God**, ye have taken, and by wicked hands have **crucified and slain**: (*a*) [1 Pet. 1: 20.]

24 Whom God hath raised up, having loosed the pains of death: because it was **not possible that he should be holden of it.** (*b*)

25 **For David** speaketh concerning him: **I foresaw the Lord always before my face**; for he is on my right hand, that I should not be moved: (*c*)

26 Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope;

27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. [Ch. 13: 35–37.]

28 **Thou hast made known to me the ways of life**; thou shalt make me full of joy with thy countenance. (*c*)

29 Men and brethren, let me freely speak unto you of the patriarch

PARALLELS.

(*a*) DAN. 9: 26 And **after threescore and two weeks shall Messiah be cut off**, but not for himself.

(*b*) LUKE 24: 44 And he said unto them, These *are* the words which I spake unto you, while I was yet with you, **that all things must be fulfilled, which were written in the law of Moses**, and *in* the prophets, and *in* the psalms, concerning me.

45 Then opened he their understanding, that they might understand the Scriptures,

46 And said unto them, Thus it is written, and **thus it behooved Christ to suffer, and to rise from the dead the third day**:

47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

48 And ye are witnesses of these things.

49 And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

(*c*) Ps. 16: 8 **I have set the LORD always before me**; because *he is* at my right hand, I shall not be moved.

9 Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope.

10 For thou wilt not leave my soul in hell: neither wilt thou suffer thine Holy One to see corruption.

11 **Thou wilt shew me the path of life**: in thy presence *is* fulness of joy; at thy right hand *there are* pleasures for evermore.

ACTS 2.

David, that he is both dead and buried, and his sepulchre is with us unto this day.

30 Therefore being a prophet, and knowing **that God had sworn with an oath to him**, that of the fruit of his loins, according to the flesh, **he would raise up Christ to sit on his throne**; (*a*) [1 Kings 2: 10; Neh. 3: 16.]

31 He, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. [Ch. 13: 35–37; Ps. 72; 79: 3, 4; 132: 11; also 2 Sam. 7: 11–16.]

32 This Jesus hath God raised up, **whereof we all are witnesses.** (*b*)

33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. [Ch. 1: 4, 5.]

34 For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, **Sit thou on my right hand,**

35 **Until I make thy foes thy footstool.** (*c*)

36 Therefore **let all the house of Israel know assuredly,** that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. (*d*) [Col. 3: 1; Heb. 1: 3; 10: 12; Matt. 22: 42; 1 Pet. 3: 22; Rom. 8: 34; Mark 16: 19; Phil. 2: 6–11; Eph. 1: 20–23; 1 Cor. 15: 23–28; ver. 21, 31.]

§ 5. THE EFFECT OF PETER'S DISCOURSE.—BENEVOLENCE, JOY, AND INCREASE OF THE DISCIPLES.

Jerusalem.—May and June, A. D. 30.

ACTS 2: 37–47.

(1) The people awakened, convicted, and inquiring, ver. 37. (2) Peter exhorts them to repentance and baptism, ver. 38. (3) Encourages their faith, ver. 38, 39. (4) Further exhorts them to earnestness for their salvation, ver. 40. (5) About three thousand receive the word and are baptized, ver. 41. (6) They continue earnest and steadfast, ver. 42. (7) Many miracles done by the apostles, ver. 43. (8) Benevolence of the first Christians

PARALLELS.

(*a*) Ps. 39: 3 I have made a covenant with my chosen, **I have sworn unto David my servant,**

4 Thy seed will I establish for ever, and **build up thy throne** to all generations.

(*b*) 1 COR. 15: 6 After that, **he was seen of above five hundred brethren at once**; of whom the greater part remain unto this present, but some are fallen asleep.

(*c*) Ps. 110: 1 The LORD said unto my Lord, **Sit thou at my right hand, until I make thine enemies thy footstool.**

(*d*) 1 PET. 1: 10 Of which salvation the prophets have inquired and

ver. 44, 45. (9) Their steadfastness, joy, and singleness of purpose, ver. 46. (10) Their favor with the people, ver. 47. (11) The increase of the church, ver. 47.

ACTS 2.

37 Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men *and* brethren, what shall we do? [John 16: 8–10.]

38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. [Ch. 3: 19; Luke 24: 47; Matt. 28: 19; Mark 1: 4, 15.

39 For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call. [Jer. 32: 39, 40; Isa. 44: 3; Zech. 6: 15; Isa. 57: 19; Eph. 2: 13, 17; Mic. 4: 1, 2; Gen. 22: 18.]

40 And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

41 Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls. [2 Cor. 6: 17; Deut. 32: 5.]

42 And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. [Matt. 28: 20; ch. 20: 7, 10; 1 Cor. 10: 16.]

43 And fear came upon every soul: and many wonders and signs were done by the apostles.

44 And all that believed were together, and had all things common; [Ch. 4: 32–35; 5: 4; Gal. 2: 10; 1 Tim. 6: 8, 17–19.]

45 And sold their possessions and goods, and parted them to all *men*, as every man had need.

46 And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, [Ch. 3: 1; 1 Cor. 11: 20–21.]

47 Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved. [Ch. 5: 13, 14; 11: 21.]

PARALLELS.

searched diligently, **who prophesied of the grace that should come unto you**:

11 Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

12 Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with **the Holy Ghost sent down from heaven**; which things the angels desire to look into.

§ 6. Healing of the Lame Man by Peter and John.—Peter's Address to the People.

Jerusalem.—Autumn, A. D. 30.

ACTS 3: 1–26. GEN. 22: 18. EX. 3: 6. LEV. 17: 29. DEUT. 15: 18, 19.

(1) Peter and John going into the temple, Acts 3: 1. (2) A lame man carried, asked alms of them, ver. 2, 3. Peter and John heal him in the name of Jesus, ver. 4–7. (3) The man leaping, walking, and praising God, ver. 8. (4) The astonishment of the people, ver. 9, 10. (5) The people run together unto them, ver. 11. (6) Peter addresses them, ver. 12. (7) The miracle not by their own power, ver. 12. (8) But by the power of him whom the people had slain, but whom God had glorified, ver. 13–16. (9) Through faith in his name, ver. 16. (10) Done indeed in ignorance of their full criminality, ver. 17. (11) But in fulfillment of prophecy, ver. 18. (12) Exhorts them to repentance, in order that they may enjoy the blessings of Christ's kingdom, ver. 19. (13) And share in the future blessedness of true Israel, foretold by all the prophets, ver. 20, 21. (14) Thus Moses indeed predicted a Prophet and Mediator, ver. 22, 23; Deut. 18: 15–19. (15) And Samuel and the prophets after him predicted these days, Acts 3: 24. (16) The people the sons of the prophets and of God's covenant with the patriarchs, ver. 25. (17) Especially with Abraham, ver. 25; Gen. 22: 18. (18) In accordance with which Jesus had been raised up to bless and save them, Acts 3: 26.

ACTS 3.

1 Now Peter and John went up together into the temple at the hour of prayer, *being* the ninth *hour*. [Ch. 8: 14; Luke 22: 8; John 20: 3; 21: 7, 20.]

2 And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple;

3 Who, seeing Peter and John about to go into the temple, asked an alms.

4 And Peter, fastening his eyes upon him with John, said, Look on us.

5 And he gave heed unto them, expecting to receive something of them.

6 Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk. [Ch. 4: 7, 10; Mark 16: 17, 18; John 14: 12.

7 And he took him by the right hand, and lifted *him* up: and immediately his feet and ankle bones received strength.

8 And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

9 And all the people saw him walking and praising God:

10 And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

11 And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering. [Ch. 5: 12; John 10: 23.]

12 And when Peter saw *it*, he answered unto the people, Ye men of

ACTS 3.

Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?

13 **The God of Abraham, and of Isaac, and of Jacob, the God of our fathers,** hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let *him* go. (*a*) [Isa. 42: 1; 52: 13; 53: 13; ver. 26; ch. 4: 27, 30; Matt.27: 24–26.]

14 But ye denied the Holy One and the Just, and desired a murderer to be granted unto you;

15 And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. [Heb. 12: 2; John 1: 4; 5: 26; 10: 11, 28.]

16 And his name, through faith in his name, hath made this man strong, whom ye see and know: yea, **the faith which is by him hath given him this perfect soundness** in the presence of you all. (*b*)

17 And now, brethren, I wot that through ignorance ye did *it*, as *did* also your rulers. [Ch. 1: 22; 2: 32; 14: 9; 1 Tim. 1: 13, 14; ch. 13: 27; Luke 23: 34; 1 Cor. 2: 8.]

18 But those things, which God **before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.** (*b*) [Ps. 22; Isa. 50: 6; 53: 5; Dan. 9: 25; 1 Pet. 1: 10, 11.]

19 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

20 And he shall send Jesus Christ, which before was preached unto you: [Ps. 72: 6–17; Isa. 61: 1–3, 10.]

21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. [Isa. 1: 25–27; Mal. 3: 1–4; Rom. 8: 18–25.]

22 For Moses truly said unto the fathers, **A Prophet shall the Lord your God raise up unto you of your brethren,** like unto me; him shall ye hear in all things whatsoever he shall say unto you. (*c*)

PARALLEL.

(*a*) Ex. 3: 6 Moreover he said, I *am* **the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob.**

(*b*) 1 Pet. 1: 20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,

21 Who **by him do believe** in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.

(*c*) Deut. 18: 15 The Lord thy God will **raise up unto thee a Prophet from the midst of thee,** of thy brethren, like unto me; unto him ye shall hearken.

18 I will raise them up a Prophet from among their brethren, like unto

23 And it shall come to pass, *that* every soul, which will not hear that Prophet, **shall be destroyed from among the people.** (*a*)

24 Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. [Ch. 2: 23, 24; Isa. 25: 1, 6; 26: 1, 19; Ezek. 37: 1–14; Luke 1: 70.]

25 Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall **all the kindreds of the earth be blessed.** (*b*)

26 Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities. [Isa. 59: 20, 21; Tit. 2: 11–14.]

§ 7. The Imprisonment of Peter and John.—Their Arraignment before the Sanhedrim; Their Defence and Release.

Jerusalem.—Autumn, A. D. 30.

ACTS 4: 1–31. 1 PET. 2: 4–8. PS. 2: 1, 2; 118: 22; 146: 6.

(1) The Jewish rulers imprison Peter and John, Acts 4: 1–3. (2) Many believe, ver. 4. (3) The next morning they are brought before the Sanhedrim, ver. 5, 6. (4) The question of the chief priests, elders, and scribes, ver. 7. (5) Peter answers them, ascribing all the power in performing the miracle to Jesus, whom they had crucified, but whom God had raised from the dead, ver. 8, 9, 10. (6) Pointing to him as the author, the corner-stone, the only foundation of salvation, ver. 11, 12; Ps. 118: 22. (7) The Sanhedrim marvel at the boldness of the apostles, and can say nothing in their presence, and before the man who had been healed, Acts 4: 13, 14. (8) Command them to go aside, ver. 15. (9) Acknowledge a notable miracle, but resolve to threaten the apostles, ver. 16, 17. (10) Charge Peter and John not to teach in the name of Jesus, ver. 18. (11) Who reply that they must obey God rather than man, ver. 19, 20. (12) Unable to punish them, the Sanhedrim let them go, threatening them, ver.21. (13) The age of the man healed, ver. 22. (14) Their release occasions united praise to God among the disciples, ver. 23, 24; Ps. 146: 6. (15) The words of David fulfilled, Acts 4: 25–28; Ps. 2: 1, 2. (16) They pray for greater courage and greater powers, Acts 4: 29, 30. (17) God at once, by miraculous signs, grants their prayer, ver. 31.

ACTS 4.

1 And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them, [Ch. 23: 8; Matt. 22: 23; 23: 6–8.]

PARALLELS.

thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.

19 And it shall come to pass, *that* whosoever will not hearken unto my words **which he shall speak in my name, I will require it of him.**

(*a*) Lev. 23: 29 For whatsoever soul *it be* that shall not be afflicted in that same day, **he shall be cut off from among his people.**

(*b*) Gen. 22: 18 And **in thy seed shall all the nations of the earth** be blessed; because thou hast obeyed my voice. [Gal. 3: 16.]

ACTS 4.

2 Being grieved that they taught the people, and preached through Jesus the resurrection from the dead. [Ch. 1 : 22; 2 : 24; 3 : 15.]

3 And they laid hands on them, and put *them* in hold unto the next day: for it was now eventide.

4 Howbeit many of them which heard the word believed; and the number of men was about five thousand. [Ch. 2 : 41; Gal. 3 : 28.]

5 And it came to pass on the morrow, that their rulers, and elders, and scribes,

6 And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem. [Luke 3 : 2; John 11 : 49; 18 : 13, 14.]

7 And when they had set them in the midst, they asked, By what power, or by what name, have ye done this? [Ch. 3 : 6, 16.]

8 Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, [Mark 13 : 11.]

9 If we this day be examined of the good deed done to the impotent man, by what means he is made whole;

10 Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* by him doth this man stand here before you whole. [Ch. 3 : 13.

11 **This is the stone which was set at nought of you builders,** which is become the **head of the corner.** (*a*)

12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. [John 14 : 6; 1 Cor. 3 : 11.]

13 Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus. [John 7 : 15; John 18 : 15; Matt. 21 : 23.]

PARALLELS.

(*a*) Ps. 118: 22 **The stone which the builders refused** is become the head *stone* of the corner.

1 Pet. 2: 4 To whom **coming, as unto a living stone, disallowed indeed of men,** but chosen of God, *and* precious,

5 Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

6 Wherefore also it is contained in the Scripture, **Behold, I lay in Sion a chief corner stone,** elect, **precious: and he that believeth on him shall not be confounded.** [Matt. 21 : 42; Eph. 2 : 20.]

7 Unto you therefore which believe *he is* precious: but unto them which be disobedient, the stone which the **builders disallowed, the same is made the head of the corner,**

8 And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed.

ACTS 4.

14 And beholding the man which was healed standing with them, they could say nothing against it. [Ver. 9, 10.]

15 But when they had commanded them to go aside out of the council, they conferred among themselves,

16 Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them *is* manifest to all them that dwell in Jerusalem; and we cannot deny *it*. [Ch. 3: 9, 11.]

17 But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name.

18 And they called them, and commanded them not to speak at all nor teach in the name of Jesus. [Ch. 5: 29; Dan. 3: 16–18; 6: 10, 11.]

19 But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.

20 For we cannot but speak the things which we have seen and heard.

21 So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people; for all *men* glorified God for that which was done. [Ch. 5: 26.]

22 For the man was above forty years old, on whom this miracle of healing was shewed.

23 And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them. [Ch. 16: 25.]

24 And when they heard that, they lifted up their voice to God with one accord, and said, **Lord, thou art God, which hast made heaven, and earth**, and the sea, and all that in them is; (*a*) [2 Kings 19: 15; Ex. 20: 11.

25 Who by the mouth of thy servant David hast said, **Why did the heathen rage, and the people imagine vain things?** (*b*)

26 The kings of the earth stood up, and the rulers were gathered together against the Lord, **and against his Christ.**

27 For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, [Ver. 30; ch. 3: 13, and references; ch. 2: 23; Luke 23: 1, 12; Isa. 10: 7.]

28 For to do whatsoever thy hand and thy counsel determined before to be done.

PARALLELS.

(*a*) Ps. 146: 6 **Which made heaven, and earth, the sea, and all that therein** *is:* which keepeth truth for ever:

(*b*) Ps. 2: 1 **Why do the heathen rage, and the people imagine a vain thing?**

2 The kings of the earth set themselves, and the rulers take counsel together, against the LORD, **and against his Anointed.**

ACTS 4.

29 And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word,

30 By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus. [Ch. 3: 6, 16, 26.]

31 And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. [Ch. 2: 2, 4; 10: 44.]

§ 8. The United and Prosperous Condition of the Church. With the Open Liberality of Joseph and Others, is Contrasted the Lying Covetousness of Ananias and Sapphira.

Jerusalem.—A. D. 30, 31.

ACTS 4: 32–37; 5: 1–11.

(1) The unity and the mutual love of the believers, Acts 4: 32. (2) Great power with the apostles, and great grace upon all, ver. 33. (3) Through great liberality of wealthier brethren, the wants of all supplied, ver. 34, 35. (4) The generous and open liberality of Joseph, surnamed Barnabas, ver. 36, 37. (5) The pretended generosity of Ananias and Sapphira, ch. 5: 1. (6) Peter first charges Ananias with lying to the Holy Spirit, ver. 2. (7) Shows him that there was no palliation for his sin, ver. 3, 4. (8) Ananias falls down and dies, ver. 5. (9) The younger men of the assembly bury him, ver. 6. (10) Sapphira afterward comes in, ver. 7. (11) By a single question Peter shows her complicity with her husband, ver. 8. (12) Rebukes her for her terrible sin, and intimates her immediate death, ver. 9. (13) She, too, falls down and dies, ver. 10. (14) The young men just coming in, carry her out to burial, ver. 10. (14) Great fear comes upon all, ver. 11.

ACTS 4.

32 And the multitude of them that believed were of one heart and of one soul: neither said any *of them* that aught of the things which he possessed was his own; but they had all things common. [Ch. 2: 44, 45, 47.]

33 And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. [2 Cor. 9: 7–9; Luke 2: 52.]

34 Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,

35 And laid *them* down at the apostles' feet: and distribution was made unto every man according as he had need.

36 And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, *and* of the country of Cyprus, [Ch. 9: 27; 11: 22–25; Gal. 2: 9.]

37 Having land, sold *it*, and brought the money, and laid *it* at the apostles' feet. [Deut. 10: 8, 9.]

ACTS 5.

1 But a certain man named Ananias, with Sapphira his wife, sold a possession,

2 And kept back *part* of the price, his wife also being privy *to it*, and brought a certain part and laid *it* at the apostles' feet. [1 Tim. 6 : 10.]

3 But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back *part* of the price of the land? [Jas. 4 : 7; 2 Pet. 2 : 15; Num. 22 : 31–35; 31 : 8.]

4 While it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God. [Ver. 9.]

5 And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things. [Num. 15 : 32–36; 16 : 31–35; Lev. 10 : 1, 2; 2 Sam. 6 : 6, 7.]

6 And the young men arose, wound him up, and carried *him* out, and buried *him*. [Lev. 10 : 5.]

7 And it was about the space of three hours after, when his wife, not knowing what was done, came in.

8 And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.

9 Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband *are* at the door, and shall carry thee out.

10 Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying *her* forth, buried *her* by her husband.

11 And great fear came upon all the church, and upon as many as heard these things. [Ch. 2 : 43; 19 : 17.]

§ 9. Great Increase of the Church. The Imprisonment and Miraculous Escape of the Apostles. Their Bold Confession and Release.

Jerusalem.—A. D. 31–34.

ACTS 5 : 12–42. DEUT. 21 : 22, 23.

(1) Many miracles wrought by the apostles, Acts 5 : 12. (2) An awe impresses unbelievers, ver. 13. (3) The people extol them, and believers were the more added to the Lord, ver. 14. (4) Wonderful miracles performed upon the sick who are brought for healing, ver. 15, 16. (5) The rulers are enraged, and seize and imprison the apostles, ver. 17, 18. (6) An angel delivers them, ver. 19. (7) Commands them to preach in the temple, ver. 20. (8) They obey at day-break, ver. 21. (9) The rulers perplexed at not finding them in prison, ver. 21–24. (10) Their presence and teaching in the temple announced, ver. 25. (11) Arrested again without violence and brought before the Sanhedrim, ver. 26, 27. (12) Sternly questioned by the high priest, ver. 28. (13) They boldly reply, repeating their testimony to Jesus and their

charges against his murderers, ver. 29–32. (14) The rulers, convulsed with rage, propose to kill them, ver. 33. (15) They are saved from death by the wise advice of Gamaliel, ver. 34–39. (16) Scourged and threatened, and let go, ver. 40. (17) The apostles rejoice in their sufferings, and continue preaching both publicly and privately, ver. 41.

ACTS 5.

12 And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch. [Ch. 14: 3; Mark 16: 17, 18.]

13 And of the rest durst no man join himself to them; but the people magnified them. [Ch. 2: 42, 46; 3: 11.]

14 And believers were the more added to the Lord, multitudes of both men and women;) [Ch. 2: 47; 4: 21; Gal. 3: 28.]

15 Insomuch that they brought forth the sick into the streets, and laid *them* on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. [John 14: 12.]

16 There came also a multitude *out* of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one. [Ch. 19: 10-12; Num. 21: 8; Matt. 9: 20.]

17 Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation, [Ch. 4: 1, 2, 5.]

18 And laid their hands on the apostles, and put them in the common prison.

19 But the angel of the Lord by night opened the prison doors, and brought them forth, and said, [Ch. 12: 7–10; 16: 26.]

20 Go, stand and speak in the temple to the people all the words of this life. [Ch. 11: 14; 13: 26.]

21 And when they heard *that*, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought.

22 But when the officers came, and found them not in the prison, they returned, and told,

23 Saying, the prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within.

24 Now when the high priest and the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow.

25 Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people. [Ch. 4: 1.]

26 Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned.

ACTS 5.

27 And when they had brought them, they set *them* before the council: and the high priest asked them,

28 Saying, Did not we straitly command you that ye should not teach in this name? and, behold ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us. [Ch. 4: 10, 11; 7: 52; Matt. 23: 35; 27: 25; Mark 13: 11.]

29 Then Peter and the *other* apostles answered and said, We ought to obey God rather than men. [Ch. 4: 19, 20.]

30 **The God of our fathers raised up Jesus,** whom ye slew and **hanged on a tree.** (*a*) [1 Pet. 2: 4.]

31 Him hath God exalted with his right hand *to be* a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. [Ps. 2: 6–12; 110: 1, 2; Dan. 9: 25, 26; Ezek. 36: 26, 27; Zech. 12: 10.]

32 And we are his witnesses of these things; and *so is* also the Holy Ghost, whom God hath given to them that obey him.

33 When they heard *that*, they were cut *to the heart*, and took counsel to slay them. [Ch. 2: 37; 7: 54.]

34 Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space; [Ch. 22: 3.]

35 And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men.

36 For before these days rose up Theudas, boasting himself to be some body; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought. [Probably about B. C. 4.]

37 After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, *even* as many as obeyed him, were dispersed. [Probably about A. D. 7.]

38 And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought:

39 But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God. [Ch. 23: 9.]

PARALLELS.

(*a*) DEUT. 21. 22 And if a man have committed a sin **worthy of death, and he be to be put to death,** and **thou hang him on a tree:**

23 His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for **he that is hanged is accursed of God.**

ACTS 5.

40 And to him they agreed: and when they had called the apostles, and beaten *them*, they commanded that they should not speak in the name of Jesus, and let them go. [Mark 13: 9; Deut. 25: 2.]

41 And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. [Ch. 16: 23–25; Matt. 5: 10–12.]

42 And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ. [Ch. 9: 20, 29; 17: 3.]

§ 10. Appointment of Alms-distributers in the Church at Jerusalem.

Jerusalem.—A. D. 34.

ACTS 6: 1–7. 1 TIM. 5: 9, 10.

(1) Dissension in the church; the widows of Jews said to be neglected, Acts 6: 1. (2) The apostles assemble the disciples, ver. 2. (3) And suggest the appointment of seven men to attend to the distribution of alms, ver. 3, 4. (4) The disciples approve and appoint, ver. 5, 6. (5) The apostles confirm the appointment by prayer and laying on of hands, ver. 6. (6) Followed by great prosperity of the church, 7.

ACTS 6.

1 And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, **because their widows were neglected** in the daily administration. (*a*) [Ch. 9: 29; 11: 20; 1 Tim. 5: 3–11; Ex. 22: 22; Acts 2: 45; 4: 35.

2 Then the twelve called the multitude of the disciples *unto them*, and said, It is not reason that we should leave the word of God, and serve tables. [Ch. 1: 26.]

3 Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. [Neh. 6: 3; 1 Tim. 4: 14–16; 2 Tim. 2: 4; 1 Tim. 3: 7–10.

4 But we will give ourselves continually to prayer, and to the ministry of the word.

5 And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and

PARALLELS.

(*a*) 1 Tim. 5: 9. Let **not a widow be taken into the number under threescore years old**, having been the wife of one man,

10 Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.

ACTS 6.

Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch; [Ch. 15: 22; 11: 24; 8: 5–13, 26–40; 21: 8.]

6 Whom they set before the apostles: and when they had prayed, they laid *their* hands on them. [Ch. 1: 24; 8: 17; 9: 17; 13: 3; 2 Tim. 1: 6.]

7 And the word of God increased: and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith. [John 12: 42.]

§ 11. Stephen's Zeal and Violent Apprehension.

Jerusalem.—A. D. 34; probably near its close.

ACTS 6: 8–15.

(1) Stephen's eminent character and usefulness, Acts. 6: 8. (2) Certain foreign Jews dispute with him, ver. 9. (3) Not able to cope with him in argument, ver. 10. (4) Charge him with blasphemies, ver. 11. (5) They stir up the people, who before this had sided with the disciples, (ch. 4: 21; 5: 13); and the rulers who seize him and bring him before the Sanhedrim, ver. 12. (6) False witnesses, ver. 13, 14. (7) The preternatural lustre of Stephen's countenance, ver. 15.

ACTS 6.

8 And Stephen, full of faith and power, did great wonders and miracles among the people. [Ver. 3, 5; John 1: 19; 1 Cor. 15: 10.]

9 Then there arose certain of the synagogue, which is called *the synagogue* of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen.

10 And they were not able to resist the wisdom and the spirit by which he spake.

11 Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and *against* God. [Matt. 26: 59; 1 Kings 21: 10–14; Deut. 13: 6–10.]

12 And they stirred up the people, and the elders, and the scribes, and came upon *him*, and caught him, and brought *him* to the council,

13 And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law: [Ch. 5: 28; 21: 28.]

14 For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us. [Ch. 7: 48–50; Matt. 24: 1, 2; 26: 60, 16.]

15 And all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel. [Exod. 35: 29, 35; Matt. 28: 3; Luke 24: 4.]

§ 12. Defense of Stephen Before the Sanhedrim.

Jerusalem.—A. D. 34.

ACTS 7: 1–53. GEN. 12: 1; 15: 13–16. EX. 1: 7, 8, 22; 2: 11–14. 3: 2–10, 12; 7: 3, 4; 25: 9, 40; 32: 1, 9. NUM. 14: 3, 4. DEUT. 18: 15. JOSH. 24: 32. PS. 132: 1–5. ISA. 48: 4; 66: 1, 2. AMOS 5: 22–27; MATT. 23: 29–31.

A twofold object appears in Stephen's defense: First, to show that his accusers had false views of the Old Dispensation. Second, that in their rejection of the Prophet whom Moses foretold, they were manifesting the unbelieving and rebellious spirit of their fathers.

(1) The high priest's question, Acts 7: 1. (2) The Defense: I. History of the patriarchal age, in which was foretold bondage and deliverance, ver. 2–16. II. Fulfillment of the promise, and the treatment of Moses, the deliverer, ver. 17–36. III. This Moses, who continued to be ill-treated, foretold another prophet, ver. 37–43. IV. The typical nature and temporal existence of the tabernacle. The same true of the temple, ver. 44–50. V. The concluding charge, that the Jews were exhibiting the spirit of their fathers in their disobedience to the law, and their rejection and slaying of him, whom Moses foretold, ver. 51–53.

Further Analysis.—(3) The call of Abraham, and his entrance into Canaan, ver. 2–4. (2) The prediction of the bondage in Egypt, and the deliverance, ver. 5–8. (3) The treatment of Joseph by his brethren, and the going of Israel to Egypt, ver. 9–16. (4) The bondage in Egypt, ver. 17–19. (5) The birth and appearance of Moses the deliverer, ver. 20–23. (6) Moses at first rejected by his brethren, ver. 23–29. (7) The Lord sends him back into Egypt to his brethren, ver. 30–34; he brings the people out of Egypt into the wilderness, ver. 35–37. (8) Foretells another Prophet, and receives the Law, which their fathers did not keep, ver. 38–41. (9) God gave them over to their wickedness, and to the Babylonish captivity, ver. 42, 43. (10) The tabernacle was typical of a heavenly and spiritual worship, and was temporary, ver. 44–46. (11) The temple, of like nature, was not intended to limit the gracious presence of God, ver. 47–50. (12) Stephen charges upon the Sanhedrim the ignorance and the disobedience of their fathers, ver. 51–53.

ACTS 7.

1 Then said the high priest, Are these things so?

2 And he said, Men, brethren, and fathers, hearken: The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, [Ch. 21: 1; Ps. 29: 3, "God of glory"; Gen. 11: 31.]

3 And said unto him, **Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee.** (*a*)

4 Then came he out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell. [Gen. 12: 4, 5.]

PARALLELS.

(*a*) Gen. 12: 1 Now the Lord had said unto Abram, **Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:**

ACTS 7.

5 And he gave him none inheritance in it, no, not *so much as* to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when *as yet* he had no child. [Gen. 12:7; 13:15; 15:13, 18; 17:8; 23:4; 26:3; 48:4.]

6 And God spake on this wise, **That his seed should sojourn in a strange land**; and that they should bring them into bondage, and entreat *them* evil **four hundred years.** (*a*) [Ex. 14:28, 29; Ps. 136:10–15.]

7 And **the nation** to whom they shall be in bondage **will I judge**, said God: and after **that shall they come forth, and serve me in this place.** (*a*)

8 And he gave him the covenant of circumcision: and so *Abraham* begat Isaac, and circumcised him the eighth day; and Isaac *begat* Jacob; and Jacob *begat* the twelve patriarchs. [Gen. 17:1–14; 21:4.]

9 And the patriarchs, **moved with envy, sold Joseph into Egypt**: but God was with him, (*b*) [Gen. 37:27, 28; 39:2, 21–23.]

10 And delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house. [Gen. 41:38–41; Ps. 105:21.]

11 Now there came a dearth over all the land of Egypt and Chanaan, and great affliction; and our fathers found no sustenance. [Gen. 41:54–57.]

12 But when Jacob heard that **there was corn in Egypt, he sent out our fathers first.** (*c*)

13 And at the second *time* **Joseph was made known to his brethren**; and Joseph's kindred was made known unto Pharaoh. (*d*)

PARALLELS.

(*a*) GEN. 15: 13 And he said unto Abram, **Know of a surety that thy seed shall be a stranger in a land that is not theirs,** and shall serve them; and they shall afflict them four hundred years;

14 And also that nation, whom they shall serve, **will I judge: and afterward shall they come out with great substance.**

15 And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.

16 But in **the fourth generation they shall come hither again:** for the iniquity of the Amorites *is* not yet full.

EX. 3: 12 And he said, **Certainly I will be with thee**; and this *shall be* a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

(*b*) GEN. 37: 11 And his brethren envied him.

GEN. 39: 2 And the Lord was with Joseph.

GEN. 45: 54 I am Joseph, your brother, whom ye sold into Egypt.

(*c*) GEN. 42: 5 Behold, I have heard that there is corn in Egypt.

(*d*) GEN. 45: 1 While Joseph made himself known to his brethren.

ACTS 7.

14 Then sent Joseph, and called his father Jacob to *him*, and all his kindred, threescore and fifteen souls. [Gen. 45 : 9; 46 : 27; Deut. 10 : 22.]

15 So Jacob went down into Egypt, and died, he, and our fathers, [Gen. 49 : 33; 50 : 13, 26; Ex. 1 : 6; 13 : 19.]

16 And **were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money** of the sons of Emmor, *the father* of Sychem. (*a*)

17 But when the time of the promise drew nigh, which God had sworn to Abraham, **the people grew and multiplied in Egypt.**

18 Till **another king arose, which knew not Joseph.** (*b*)

19 The same dealt subtilely with our kindred, and evil entreated our fathers, **so that they cast out their young children, to the end they might not live.** (*c*)

20 In which time Moses was born, and was exceeding fair, and nourished up in his father's house three months: [Ex. 2 : 2, "a goodly child"; 2 : 3–7.]

21 And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son. [Ex. 2 : 10.]

22 And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds. [Heb. 11 : 24–27.]

23 And when **he was full forty years old,** it came into his heart to **visit his brethren the children of Israel.** (*d*)

24 And seeing one *of them* suffer wrong, he defended *him*, and avenged him that was oppressed, and **smote the Egyptian:** (*d*)

25 For he supposed his brethren would have understood how that God by his hand would deliver them; but they understood not.

26 And the **next day he shewed himself unto them as they strove,** and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another? (*d*)

PARALLELS.

(*a*) JOSH. 24: 32 And **the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem,** in a parcel of ground which Jacob bought of the sons of Hamor the father of Shechem for a hundred pieces of silver; and it became the inheritance of the children of Joseph.

(*b*) Ex. 1: 7 And the children of Israel were fruitful, and **increased abundantly, and multiplied,** and waxed exceeding mighty; and the land was filled with them.

8 Now there **arose up a new king over Egypt, which knew not Joseph.**

(*c*) Ex. 1: 22 And Pharaoh charged all his people, saying, **Every son that is born ye shall cast into the river,** and every daughter ye shall save alive.

(*d*) Ex. 2: 11 And it came to pass in those days, **when Moses was**

ACTS 7.

27 But he that did his neighbour wrong thrust him away, saying, **Who made thee a ruler and a judge over us?** (*a*)

28 Wilt thou kill me, as thou didst the Egyptian yesterday? [Ex. 2: 22; 4: 20; 18: 3, 4.]

29 Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons.

30 And **when forty years were expired, there appeared to him** in the wilderness of mount Sina **an angel of the Lord in a flame of fire in a bush.** (*b*)

31 When Moses saw *it*, he wondered at the sight: and as he drew near to behold *it*, the voice of the Lord came unto him,

32 *Saying*, I *am* the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold. [Jud. 6: 22; 13: 22; Isa. 6: 5.]

33 Then said the Lord to him, **Put off thy shoes from thy feet: for the place where thou standest is holy ground.** (*c*)

34 **I have seen, I have seen the affliction of my people which**

PARALLELS.

grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting a Hebrew, one of his brethren.

12 And he looked this way and that way, and when he saw that *there was* no man, **he slew the Egyptian,** and hid him in the sand.

13 And **when he went out the second day, behold, two men of the Hebrews strove together:** and he said to him that did the wrong, Wherefore smitest thou thy fellow?

(*a*) Ex. 2: 14 And he said, **Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian?** And Moses feared and said, Surely this thing is known.

(*b*) Ex. 3: 2 And **the Angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed.**

3 And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.

4 And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here *am* I.

6 Moreover he said, I *am* the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.

(*c*) Ex. 3: 5 And he said, Draw not nigh hither: **put off thy shoes from off thy feet;** for **the place whereon thou standest is holy ground.**

ACTS 7.

is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt. (*a*)

35 This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send *to be* a ruler and a deliverer by the hand of the angel which appeared to him in the bush. [Ex. 2: 14; John 5: 46, 47.]

36 **He brought them out, after that he had shewed wonders and signs in the land of Egypt,** and in the Red sea, and in the wilderness forty years. (*b*)

37 This is that Moses, which said unto the children of Israel, **A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear.** (*c*) [Deut. 18: 8.]

38 This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and *with* our fathers: who received the lively oracles to give unto us: [Ex. 19: 1 ff; Gal. 3: 19.]

39 **To whom our fathers would not obey,** but thrust *him* from them, and in **their hearts turned back again into Egypt,**

40 Saying unto Aaron, **Make us gods to go before us: for as for this Moses,** which brought us out of the land of Egypt, we wot not what is become of him. (*d*) [Ex. 32: 4–6, 23.]

PARALLELS.

(*a*) Ex. 3: 7 And the Lord said, **I have surely seen the affliction of my people, which are in Egypt, and have heard their cry** by reason of their taskmasters; for I know their sorrows;

8 And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

9 Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them.

10 Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

(*b*) Ex. 7: 3 And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt.

4 But Pharaoh shall not hearken unto you, **that I may lay my hand upon** Egypt, and bring forth mine armies, **and my people the children of Israel, out of the land of Egypt by great judgments.**

(*c*) DEUT. 18: 15 **The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren,** like unto me; unto him **ye shall hearken.**

(*d*) Ex. 32: 1 And when the people saw that Moses delayed to come down out of the mount, **the people gathered themselves together unto**

ACTS 7.

41 And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands.

42 Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, **O ye house of Israel, have ye offered to me slain beasts and sacrifices by the space of forty years in the wilderness?** (*a*) [2 Kings 17: 16–18; 21: 1–9; Isa. 63: 10; Jer. 7: 18; 19: 33, "the host of heaven."]

43 Yea, ye took up the tabernacle of **Moloch and the star of your god** Remphan, figures which ye made to worship them: and I will carry you away beyond Babylon. [Ps. 81: 11, 12; 95: 7–11; Heb. 3: 7–11.]

44 Our fathers had **the tabernacle of witness in the wilderness,** as he had appointed, speaking unto Moses, that he should make it **according to the fashion that he had seen.** (*b*) [Heb. 8: 5.]

45 Which also our fathers that came after brought in with Jesus into the possession of the Gentiles, whom God drave out before the face of our fathers, unto the days of David; [Gen. 48: 4, "for a possession."]

46 Who found **favour before God, and desired to find a tabernacle for the God of Jacob.** (*c*) [2 Sam. 7: 1–16; 1 Chron. 22: 7.]

47 But Solomon built him a house. [1 Kings 6: 1, 2.]

PARALLELS.

Aaron, and said unto him, Up, make us gods, which shall go before us; for *as for* this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

NUM. 14: 3 And wherefore hath the LORD brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt?

4 And they said one to another, **Let us make a captain, and let us return into Egypt.**

(*a*) AMOS 5: 25 Have ye **offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel?**

26 But ye have borne the tabernacle of your **Moloch** and **Chiun** your images, the **star of your god,** which ye made to yourselves.

27 Therefore will I cause you to go into captivity beyond Damascus, saith the LORD, whose name *is* The God of hosts.

(*b*) Ex. 25: 9 According **to all that I shew thee, after the pattern of the tabernacle,** and the pattern of all the instruments thereof, even so shall ye make *it.*

40 And look that thou make *them* **after their pattern, which was shewed thee in the mount.**

(*c*) Ps. 132: 1 Lord, remember David, *and* all his afflictions:

2 How he sware unto the LORD, *and* vowed unto the mighty *God* of Jacob;

3 **Surely I will not come into the tabernacle of my house, nor go up into my bed;**

ACTS 7.

48 Howbeit the Most High dwelleth not in temples made with hands; as saith the prophet,

49 **Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest?**

50 Hath not **my hand made** all these things? (*a*)

51 **Ye stiffnecked and uncircumcised in heart and ears,** ye do always resist the Holy Ghost: as your fathers *did*, so *do* ye. (*b*)

52 **Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One;** of whom ye have been now the betrayers and murderers: (*c*) [2 Chron. 36: 16; Jer. 2: 30; Matt. 22: 32–35; Gal. 3: 19; Heb. 3: 2.]

53 Who have received the law by the disposition of angels, and have not kept *it*.

§ 13. The Death and Burial of Stephen. Persecution and Scattering the Disciples.

Jerusalem.—A. D. 34, 35.

ACTS 7: 54–60; 8: 1–3; 22: 19, 20.

(1) The rulers convulsed with rage, ver. 54. (2) The Spirit reveals to Stephen a scene of heaven—God's glory, and Jesus at God's right hand, ver. 55. (3) Stephen declares the vision, ver. 56. (4) The exasperated rulers utter cries of rage and horror, tumultuously cast him from the city, and stone him, ver. 57, 58. (5) Stephen dies, committing himself to the Lord Jesus, and praying for his murderers, ver. 59, 60. (6) Saul consenting to his death, ver. 58; 8: 1. (7) A great persecution, the first result of Stephen's death, ver. 1. (8) The burial of Stephen, ver. 2. (9) Saul bitterly persecuting the church, ver. 3.

PARALLELS.

4 I will not give sleep to mine eyes, *or* slumber to mine eyelids,

5 **Until I find out a place for the LORD, a habitation for the mighty God of Jacob.**

(*a*) Isa. 66: 1 Thus saith the Lord, **The heaven is my throne, and the earth is my footstool:** where *is* the house that ye **build unto me? and where is the place of my rest?**

2 For all those *things* **hath mine hand made,** and all those *things* have been, saith the Lord: but to this *man* will I look, *even* to *him that is* poor and of a contrite spirit, and trembleth at my word.

(*b*) Ex. 32: 9 And the Lord said unto Moses, I have seen this people, and, **behold, it is a stiffnecked people:**

Isa. 48: 4 Because I knew that **thou art obstinate, and thy neck is an iron sinew, and thy brow brass.**

(*c*) Matt. 23: 29 Woe unto you, scribes and Pharisees, hypocrites! be-

ACTS 7.

54 When they heard these things, they were cut to the heart, and they gnashed on him with *their* teeth. [Ch. 5: 33.]

55 But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, [Ch. 6: 5; Isa. 6: 1–3; Matt. 3: 16; 26: 64, 65.]

56 And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

57 Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, [Lev. 24: 14; 1 Kings 21: 13; Luke 4: 29.]

58 And cast *him* out of the city, and stoned *him:* and the witnesses laid down their clothes at **a young man's feet, whose name was Saul.** (*a*) [Deut. 17: 7; Ch. 9: 1–13.]

59 And they stoned Stephen, calling upon *God*, and saying, Lord Jesus, receive my spirit. [Ch. 9: 6, 17.]

60 And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep. [Ps. 31: 5; Luke 23: 34, 46; Matt. 5: 44; John 11: 11.]

ACTS 8.

1 And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles. (*a*) [Ch. 11: 19–21; 1 Cor. 15: 18, 51; 1 Thess. 4: 13, 14.]

2 And devout men carried Stephen *to his burial*, and made great lamentation over him. [Gen. 50: 10.]

3 As for Saul, he made havoc of the church, entering into every house, and haling men and women committed *them* to prison. [Ch. 9: 1, 2; Gal. 1: 13, 14; Acts 26: 10, 11; 1 Tim. 1: 13–16.

PARALLELS.

cause ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

30 And say, If we had been in the days of our fathers, we would not have been **partakers with them in the blood of the prophets.**

31 Wherefore ye be witnesses unto yourselves, that ye are the **children of them which killed the prophets.**

(*a*) Acts 22: 19 And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee:

20 And when **the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death,** and kept the raiment of them that slew him.]

PART II.

DISPERSION OF THE DISCIPLES, AND SPREAD OF THE GOSPEL IN JUDEA, SAMARIA, AND DAMASCUS, FROM THE FIRST JEWISH PERSECUTION TO PETER'S SOJOURN AT JOPPA.

About four years, A. D. 35–39. From the first Jewish persecution to Peter's sojourn in Joppa.

§ 14. The Gospel Preached in Samaria by Philip, Peter, and John. Simon the Sorcerer.

Samaria.—A. D. 35.

ACTS 8: 4–25. PS. 78: 37.

(1) The persecution results in scattering the disciples, and the preaching of the word, Acts 8: 4. (2) Philip, one of the Seven, goes to the city of Samaria, preaches, and performs miracles, ver. 5–8. (3) Heard with attention and joy, ver. 5, 8. (4) Simon the Sorcerer, ver. 9–11. (5) The people believe and are baptized, ver. 12. (6) Simon professes faith and is baptized, ver. 13. (7) The apostles at Jerusalem send Peter and John, ver. 14. (8) Who pray for the gift of the Holy Spirit, which is granted, in connection with laying on of hands, to those who had been baptized, ver. 15–17. (9) Simon offers money, in order that he may possess like power, ver. 18. (10) Peter's rebuke, warning, and admonition, ver. 19–23. (11) Simon's reply, ver. 24. (12) Peter and John preach in Samaria, and return to Jerusalem, 25.

ACTS 8.

4 Therefore they that were scattered abroad went every where preaching the word. [Ch. 11: 19–21.]

5 Then Philip went down to the city of Samaria, and preached Christ unto them. [Ch. 6: 5; 21: 8; 1: 8; John 4: 5, 35–38.]

6 And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.

7 For unclean spirits, crying with loud voice, came out of many that were possessed *with them:* and many taken with palsies, and that were lame, were healed. [Ch. 5. 16.]

8 And there was great joy in that city.

9 But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one: [Ch. 13: 6; 2 Thess. 2: 10.]

ACTS 8.

10 To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.

11 And to him they had regard, because that of long time he had bewitched them with sorceries.

12 But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. [Ch. 1: 3.]

13 Then Simon himself believed also; and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done. [Psa. 78: 35–37.]

14 Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: [Matt. 10: 5.]

15 Who, when they were come down, prayed for them, that they might receive the Holy Ghost:

16 (For as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jesus.) [Ch. 2: 38.]

17 Then laid they *their* hands on them, and they received the Holy Ghost.

18 And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, [Ch. 19: 6.]

19 Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.

20 But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. [2 Kings 5: 16, 26, 27.]

21 Thou hast neither part nor lot in this matter: **for thy heart is not right in the sight of God.** (*a*) [2 Tim. 2: 24–26.]

22 Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.

23 For I perceive that thou art in the gall of bitterness, and *in* the bond of iniquity. [Job 20: 14; Rom. 3: 13; Prov. 5: 22.]

24 Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me. [Num. 21: 7; 23: 10; Ex. 10: 27, 28, 30.]

25 And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans. [Ch. 1: 8.]

PARALLELS.

(*a*) Ps. 78: 37 For **their heart was not right with him, neither were they steadfast in his covenant.**

§ 15. Conversion of the Ethiopian Eunuch.

Between Jerusalem and Gaza.—A. D. 35.

ACTS 8: 26–40. ISA. 53: 7, 8.

(1) Philip is directed to go to the road between Jerusalem and Gaza, Acts 8: 26. (2) Going, he finds an Ethiopian Eunuch, a proselyte, on the road, returning from Jerusalem, and reading the prophecy of Isaiah, ver. 27, 28. (3) The Spirit commands Philip to go near the chariot, ver. 29. (4) What he did, heard, and asked, ver. 30. (5) The Eunuch's answer and questions, ver. 31, 32. (6) The passage of Scripture read, ver. 32, 33; Isa. 53: 7, 8. (7) The Eunuch's question regarding the prophecy, Acts. 8: 34. (8) Philip preached from it Jesus, ver. 35. (9) They come to a certain water, ver. 36. (10) The Eunuch requests baptism, ver. 36. (11) The baptism, ver. 38. (12) The Spirit caught away Philip ver. 39. (13) The Eunuch on his way rejoicing, ver. 39. (14) Philip preaching from Azotus to Cesarea, ver. 40.

ACTS 8.

26 And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south, unto the way that goeth down from Jerusalem unto Gaza, which is desert.

27 And he arose and went: and, behold, a man of Ethiopia, a eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, [Ps. 68: 29, 31; John 12: 20.]

28 Was returning, and sitting in his chariot read Esaias the prophet.

29 Then the Spirit said unto Philip, Go near, and join thyself to this chariot. [Ch. 16: 6, 7.]

30 And Philip ran thither to *him*, and heard him read the prophet Esaias, and said, Understandest thou what thou readest?

31 And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him. [Rom. 10: 14; Ps. 25: 9.]

32 The place of the Scripture which he read was this, **He was led as a sheep to the slaughter**; and like a lamb dumb before his shearer, **so opened he not his mouth**: (*a*)

33 In his humiliation his judgment was taken away: and who shall declare his generation? **for his life is taken from the earth.** (*a*)

PARALLELS.

(*a*) Isa. 53: 7 He was oppressed, and he was afflicted, yet he opened not his mouth: **he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.**

8 He was taken from prison and from judgment: and who shall declare his generation? for **he was cut off out of the land of the living**: for the transgression of my people was he stricken.

ACTS 8.

34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

35 Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus. [Ch. 17 : 3; Luke 24 : 27.]

36 And as they went on *their* way, they came unto a certain water: and the eunuch said, See, *here is* water; what doth hinder me to be baptized? [Ch. 9 : 18; 22 : 16; 10 : 47.]

37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. [Isa. 56: 3–6; Mark 1 : 9.]

39 And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing. [1 Kings 18 : 12; 2 Kings 2 : 16; Ezek. 3 : 12, 14.]

40 But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Cesarea. [Ch. 21 : 8.]

§ 16. Paul's Conversion and Commission. Compare § 44. Harmony of the Several Accounts.

Damascus.—A. D. 35.

ACTS 9 : 1–22; 22 : 2–16; 26 : 4–20. GAL. 1 : 13–16.

(1) Paul's birth, Acts 22 : 3. (2) His religious education and manner of life, 22 : 3; 26 : 4, 5. (3) A Pharisee, 26 : 5–7. (4) His bitter persecution of Christians, which he did from sincere convictions of duty, but in ignorance of the heinous nature of his acts, 22 : 4; 26 : 9–11; 1 Tim. 1 : 13. (5) Breathing out rage and slaughter against the disciples, he goes to strange cities, and with letters from the Sanhedrim, to Damascus, Acts 9 : 1, 2; 22 : 5; 26 : 11, 12. (6) At midday, near Damascus, a great light from heaven shines about him, 9 : 3; 22 : 6; 26 : 13. (7) All fall to the earth, 9 : 4; 22 : 7; 26 : 14. (8) The voice, "Saul, Saul," etc., 9 . 4; 22 : 7; 26 : 14. (9) His question, "Who art thou, Lord?" 9 : 5; 22 : 8; 26 : 15. (10) Jesus answers, declaring himself to be the one persecuted, 9 : 5; 22 : 8; 26 : 15. (11) Jesus further declares his intention concerning him, 26 : 16–18. (12) Those with Saul speechless and afraid, seeing a light, and hearing the voice or sound, 9 : 7; 22 : 9. (13) Saul's prayer, "What shall I do, Lord"? 22 : 10. (14) Commanded to go into Damascus, where it should be told him, 9 : 6; 22 : 10. (15) Unable to see, he is led into the city, 9 : 8; 22 : 11. (16) Without sight, and fasting three days, 9 : 9. (17) The Lord directs and encourages Ananias to visit Saul, 9 : 10–16; 22 : 12. (18) Ananias declares to Saul his future mission, and restores him to sight, 9 : 17, 18; 22 : 13–15. (19) He is baptized, 9 : 18; 22 : 16. (20) Remains a time at Damascus; his first preaching, 9 : 19–21; 26 : 19, 20. (21) Increases in faith and in power, 9 : 22.

ACTS 9.

1 And Saul, **yet breathing out threatenings and slaughter, against the disciples of** the Lord, went unto the high priest, (*a*)

2 And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he **might bring them bound unto Jerusalem.** (*b*)

3 And as he journeyed, he came near Damascus: and suddenly there **shined round about him a light from heaven:** (*b*)

4 And he fell to the earth, and heard a voice saying unto him, **Saul, Saul, why persecutest thou me?** (*b*)

PARALLELS.

(*a*) ACTS 22: 3 I am verily a man *which am* a Jew, born in Tarsus, *a city* in Cilicia, yet brought up in this city at the feet of Gamaliel, *and* taught **according to the perfect manner of the law of the fathers,** and **was zealous toward God, as ye all are this day.**

ACTS 26: 4 My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews;

5 Which knew me from the beginning, if they would testify, **that after the most straitest sect of our religion I lived a Pharisee.**

6 And now I stand and am judged for the hope of the promise made of God unto our fathers:

7 Unto which *promise* our twelve tribes, instantly serving *God* day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews.

8 Why should it be thought a thing incredible with you, that God should raise the dead?

(*b*) ACTS 22: 4 And **I persecuted this way unto the death, binding and delivering** into prisons both men and women.

5 As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound **unto Jerusalem, for to be punished.**

6 And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, **suddenly there shone from heaven a great light round about me.**

ACTS 26: 9 I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.

10 Which thing I also did in Jerusalem: **and many of the saints did I shut up in prison, having received authority** from the chief priests; and when they were put to death, I gave my voice against *them.*

11 And I punished them oft in every synagogue, and compelled *them* to blaspheme; and being exceedingly mad against them, I persecuted *them* even unto strange cities.

12 Whereupon as I went to Damascus with authority and commission from the chief priests,

13 At midday, O king, I saw in the way **a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.**

ACTS 9.

5 And he said, Who art thou, Lord? And the Lord **said, I am Jesus whom thou persecutest:** *it is* hard for thee to kick against the pricks. (*a*)

6 And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord *said* unto him, Arise, and go into the city, and it shall be told thee what thou must do.

7 And the men which journeyed with him **stood speechless, hearing a voice, but seeing no man.** (*b*)

8 And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought *him* into Damascus.

9 And he was three days without sight, and neither did eat nor drink.

10 And there was a **certain disciple at Damascus, named Ana-**

PARALLELS.

(*a*) ACTS 22: 7 **And I fell unto the ground,** and **heard a voice saying unto** me, **Saul, Saul, why persecutest thou me?**
8 And I answered, Who art thou, Lord? And he said unto me, **I am Jesus of Nazareth, whom thou persecutest.**

ACTS 26: 14 And **when we were all fallen to the earth,** I heard a voice speaking unto me, and saying in the Hebrew tongue, **Saul, Saul, why persecutest thou me?** It is hard for thee to kick against the pricks.
15 And I said, Who art thou, Lord? And he said, **I am Jesus whom thou persecutest.** [1 Cor. 9: 1; 15: 8.]
16 But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee: [Ch. 9: 15.]
17 Delivering thee from the people, and *from* the Gentiles, unto whom now I send thee,
18 To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

(*b*) ACTS 22: 9 And they that were with me saw indeed the light, and were afraid: **but they heard not the voice of him that spake to me.**
10 And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus: and there it shall be told thee of all things which are appointed for thee to do.
11 And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

1 TIM. 1: 12 And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry;
13 Who was **before a blasphemer, and a persecutor,** and injurious: but I obtained mercy, because I **did it ignorantly in unbelief.**
14 And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.

ACTS 9.

nias; and to him said the Lord in a vision, Ananias. And he said, Behold, I *am here,* Lord. (*a*)

11 And the Lord *said* unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for *one* called Saul, of Tarsus: for, behold, he prayeth,

12 And hath seen in a vision a man named Ananias coming in, and putting *his* hand on him, that he might receive his sight.

13 Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem:

14 And here he hath authority from the chief priests to bind all that call on thy name.

15 But the Lord said unto him, Go thy way: **for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:** (*b*)

16 For I will shew him how great things he must suffer for my name's sake.

17 And Ananias went his way, and entered into the house; and **putting his hands on him said, Brother Saul, the Lord,** *even* Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. (*c*)

18 And immediately there fell from his eyes as it had been scales: and he received sight forthwith, **and arose, and was baptized.** (*c*)

PARALLELS.

(*a*) ACTS 22: 12 And **one Ananias, a devout man according to the law,** having a good report of all the Jews which dwelt *there.*

(*b*) 1 TIM. 1: 15 This *is* a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners; **of whom I am chief.**

16 Howbeit for **this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering,** for a pattern to them which should hereafter believe on him to life everlasting.

17 Now unto the king eternal, immortal, invisible, the only wise God, *be* honour and glory for ever and ever. Amen.

(*c*) ACTS 22: 13 **Came unto me, and stood, and said unto me, Brother Saul, receive thy sight.** And the same hour I looked up upon him.

14 And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth.

15 For thou shalt be his witness unto all men of what thou hast seen and heard.

16 **And now why tarriest thou? arise, and be baptized,** and wash away thy sins, calling on the name of the Lord.

ACTS 9.

19 And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus.

20 And straightway he preached Christ in the synagogues, that he is the Son of God.

21 But all that heard *him* were amazed, and said: Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? (*a*)

22 **But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.** (*a*)

§ 17. PAUL'S FLIGHT FROM DAMASCUS, BRIEF VISIT AT JERUSALEM, AND WITHDRAWAL TO HIS NATIVE CITY, TARSUS. [Compare § 44.]

Damascus, Jerusalem, and Tarsus.—A. D. 35–38.

ACTS 9 : 23–30; 22 : 17–21; 26 : 20. 2 COR. 11 : 32, 33. GAL. 1 : 18–24.

(1) Saul visits Arabia and returns to Damascus, Gal. 1 : 17. (2) The Jews at Damascus plot to kill Saul, Acts 9 : 23, 24; 2 Cor. 11 : 32. (3) His escape, Acts 9 : 25; 2 Cor. 11 : 33. (4) Goes to Jerusalem, visits Peter, and tarries fifteen days, Acts 9 : 26; 22 : 17; Gal. 1 : 18. (5) Barnabas introduces him to the brethren at Jerusalem, Acts 9 : 27; Gal. 1 : 19, 20. (6) Preaches, and disputes against the Grecian Jews, Acts 9 : 28, 29; 26 : 20. (7) The Jews attempting to kill him, Acts 9 : 29. (8) The Lord commands Saul, in a trance, to depart from Jerusalem, Acts 22 : 17–21. (9) He leaves Jerusalem, goes by way of Cesarea, to Tarsus and Cilicia, Acts 9 : 30; 22 : 21; 26 : 20; Gal. 1 : 21–24.

ACTS 9.

23 And after that many days were fulfilled, the Jews **took counsel to kill him**: (*b*)

24 But their laying wait was known of Saul. And they watched the gates day and night to kill him.

25 **Then the disciples took him by night, and let him down by the wall in a basket.** (*b*)

PARALLELS.

(*a*) GAL. 1 : 15 But when it pleased God, who separated me from my mother's womb, and called *me* by his grace,

16 To reveal his Son in me, **that I might preach him among** the heathen; **immediately I conferred not with flesh and blood**:

ACTS 26 : 19 Whereupon, O King Agrippa, **I was not disobedient unto the heavenly vision**:

20 **But shewed first unto them of Damascus**, and at Jerusalem, and throughout all the coasts of Judea, and *then* to the Gentiles, that they should repent and turn to God, and do works meet for repentance.

(*b*) 2 COR. 11 : 32 In Damascus the governor under Aretas the king kept

26 And when **Saul was come to Jerusalem, he assayed to join himself to the disciples**: but they were all afraid of him, and believed not that he was a disciple. (*a*)

27 But Barnabas took him, and brought *him* to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.

28 And he was with them coming in and going out at Jerusalem.

29 And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him.

30 *Which* when the brethren knew, **they brought him down to Cesarea, and sent him forth to Tarsus.** (*b*)

§ 18. Peace and Prosperity of the Church. Peter Visits Lydda and Joppa.

Judea, Lydda, and Joppa.—A. D. 38, 39.

ACTS 9: 31–43.

(1) Peace and increase of the church, ver. 31. (2) Peter visits the saints in all parts of the country, ver. 32. (3) He heals Eneas at Lydda, ver. 33, 34. (4) A general turning to the Lord there, and at Sharon, ver. 35. (5) Concerning Dorcas at Joppa, ver. 35, 36. (6) She sickens and dies, ver. 37. (7) Peter sent for, ver. 38. (8) He comes, prays, and raises Dorcas to life, ver. 39–41. (9) Many believe; Peter tarries a long time with Simon, the tanner, ver. 42, 43.

PARALLELS.

the city of the Damascenes with a garrison, **desirous to apprehend me.**

33 And **through a window in a basket was I let down by the wall, and escaped his hands.**

Gal. 1: 17 Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and **returned again unto Damascus.**

(*a*) Acts 22: 17 And it came to pass that, when **I was come again to Jerusalem, even while I prayed in the temple, I was in a trance:**

18 And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me.

19 And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee:

20 And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.

Gal. 1: 18 Then **after three years I went up to Jerusalem to see Peter,** and abode with him fifteen days.

19 But other of the apostles saw I none, save James the Lord's brother.

20 Now the things which I write unto you, behold, before God, I lie not.

(*b*) Acts 22: 21 And he said unto me, **Depart: for I will send thee far hence unto the Gentiles.**

Acts 26: 20 But shewed **first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then**

ACTS IX.

31 Then had the churches rest throughout all Judea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied. [John 14: 16–18; 16: 13–15; Rom. 8: 15–17.]

32 And it came to pass, as Peter passed throughout all *quarters*, he came down also to the saints which dwelt at Lydda.

33 And there he found a certain man named Eneas, which had kept his bed eight years, and was sick of the palsy.

34 And Peter said unto him, Eneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately. [Ch. 3: 6, 16.]

35 And all that dwelt at Lydda and Saron saw him, and turned to the Lord.

36 Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and alms-deeds which she did. [1 Tim. 2: 10; Tit. 3: 8.]

37 And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid *her* in an upper chamber.

38 And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring *him* that he would not delay to come to them. [Jonah 1: 3.]

39 Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them.

40 But Peter put them all forth, and kneeled down, and prayed: and turning *him* to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up. [Mark 5: 41, 42; 2 Kings 4: 33.]

41 And he gave her *his* hand, and lifted her up; and when he had called the saints and widows, he presented her alive.

42 And it was known throughout all Joppa; and many believed in the Lord.

43 And it came to pass, that he tarried many days in Joppa with one Simon a tanner. [Ch. 10: 6.]

PARALLELS.

to the Gentiles, that they should repent and turn to God, and do works meet for repentance.

GAL. 1: 21 **Afterwards I came into the regions of Syria and Cilicia:**

22 **And was unknown by face unto the churches of Judea which were in Christ:**

23 But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed.

24 And they glorified God in me.

PART III.

FROM PETER'S SOJOURN AT JOPPA TO PAUL'S CALL TO HIS GENTILE WORK. THE PERIOD OF TRANSITION OF THE GOSPEL TO THE HEATHEN.

About five years, A. D. 39–44. From Peter's sojourn at Joppa to Paul's call to Gentile work..

§ 19. Cornelius, by Divine Direction, Sends for Peter, Who is also Divinely Directed to go to Him.

Cesarea and Joppa.—A. D. 39. Cesarea, about thirty miles north of Joppa.

ACTS 10: 1–23; 30–33; 11: 4–12.

(1) Who Cornelius was, ver. 1. (2) His character, ver. 2. (3) He sees a vision, in which he is directed to send to Joppa for Peter, ver. 3–6, 30. (4) Sends a devout soldier and two of his household, ver. 7, 8, 33. (5) As they approach Joppa, Peter is at prayer on the housetop, ver. 9, 10; 11: 5. (6) Falls into a trance, and is taught not to make common that which God had cleansed, ver. 10–14; 11: 5–9. (7) The lesson thrice given, ver. 16; 11: 10. (8) Arrival of the men from Cornelius, ver. 17; 11: 11. (9) The Spirit commands Peter to go with them, ver. 18–20; 11: 12. (10) The men make known their errand, ver. 21, 22. (11) Peter lodges them, in order to return with them on the morrow, ver. 23.

ACTS X.

1 There was a certain man in Cesarea called Cornelius, a centurion of the band called the Italian *band*,

2 A devout *man*, and one that feared God with all his house, which gave much alms to the people, and prayed to God always. [Luke 7: 2–5; Acts 27: 3.]

3 **He saw in a vision evidently, about the ninth hour of the day, an angel of God coming in to him,** and saying unto him, Cornelius. (*a*)

4 And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God.

5 And **now send men to Joppa, and call for one Simon, whose surname is Peter:** (*a*)

PARALLELS.

(*a*) Acts 10: 30 And Cornelius said, **Four days ago I was fasting**

ACTS 10.

6 He lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do.

7 And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually;

8 And when he had declared all *these* things unto them, he sent them to Joppa.

9 On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray, about the sixth hour:

10 And he became very hungry, and would have eaten: but while they made ready, **he fell into a trance,**

11 And **saw heaven opened, and a certain vessel descending unto him,** as it had been a great sheet knit at the four corners, **and let down to the earth:** (*a*)

12 Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

13 And there came a voice to him, Rise, Peter: kill, and eat.

14 But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean.

15 And the voice *spake* unto him again the second time, What God hath cleansed, *that* call not thou common.

16 This was done thrice: and the vessel was received up again into heaven.

17 Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made inquiry for Simon's house, and stood before the gate,

18 And called, and asked whether Simon, which was surnamed Peter, were lodged there.

19 While Peter thought on the vision, the Spirit said unto him, **Behold, three men seek thee.**

20 Arise **therefore, and get thee down, and go with them, doubting nothing: for I have sent them.** (*a*)

PARALLELS.

until this hour: and at the ninth hour I prayed in my house, and, behold, a **man stood before me in bright clothing,**

31 And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.

32 **Send therefore to Joppa, and call hither Simon, whose surname is Peter;** he is lodged in the house of *one* Simon a tanner by the sea side: who, when he cometh, shall speak unto thee.

33 Immediately therefore I sent to thee.

(*a*) Acts 11: 4 But Peter rehearsed *the matter* from the beginning, and ex-

ACTS 10.

21 Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what *is* the cause wherefore ye are come?

22 And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by a holy angel to send for thee into his house, and to hear words of thee.

§ 20. Peter Goes to Cesarea, Preaches to Cornelius, and Receives Believing Gentiles into the Church.

Cesarea.—A. D. 39.

ACTS 10: 23–48; 11: 12–17. DEUT. 10: 17. ISA. 61: 1.

(1) Peter, with six brethren, go to Cæsarea, Acts 10: 23; 11: 12. (2) Welcomed by Cornelius and his assembled friends, ver. 24. (3) Cornelius pays homage to Peter, which the latter cannot accept, ver. 25, 26. (4) Peter explains how his prejudices were overcome, and asks why he was sent for, ver. 28, 29. (5) Cornelius relates his vision, what he had done, and their readiness to hear the word of God, ver. 30–34; ch. 11: 13, 14. (6) Peter's address: God no respecter of persons, ver. 34, 35. (7) Jesus Christ the Lord of all, ver. 36. (8) Of his preaching, his works, and his miracles, Cornelius and his friends were not ignorant, ver. 37, 38. (9) Peter and his company, witnesses not only of what Jesus did and suffered, but of his resurrection, ver. 39, 41. (10) Jesus the Judge of all, and the Saviour of believers, ver. 42, 43. (11) While Peter is speaking, the Holy Spirit, to the surprise of the Jewish Christians, falls on the Gentile believers, ver. 44–46; 11: 15. (12) The Gentiles who had not submitted to Jewish rites, are baptized, ver. 47, 48; 11: 16, 17.

PARALLELS.

pounded *it* by order unto them, saying, [Ch. 22: 17; 2 Cor. 12: 2–4; Acts 7: 56; Rev. 19: 11.]

5 I was in the city of Joppa praying: **and in a trance I saw a vision,** A certain vessel **descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me:**

6 Upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

7 And I heard a voice saying unto me, Arise, Peter; slay and eat.

8 But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth. [Deut. 14: 3–20.]

9 But the voice answered me again from heaven, What God hath cleansed, *that* call not thou common. [Ch. 15: 9; Rom. 14: 14; Gal. 3: 29.]

10 And this was done three times: and all were drawn up again into heaven. [Gen. 41: 32.]

11 And, behold, immediately there were three men already come unto the house where I was, sent from Cesarea unto me.

12 **And the Spirit bade me go with them, nothing doubting.** Moreover these six brethren accompanied me, and we entered into the man's house.

ACTS 10.

23 Then called he them in, and lodged *them.* And on the morrow Peter went away with them, and **certain brethren from Joppa** accompanied him. (*a*)

24 And the morrow after they entered into Cesarea. [Thirty miles north of Joppa.] And Cornelius waited for them, and had called together his kinsmen and near friends.

25 And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped *him.* [Ch. 14: 14, 15; Rev. 19: 10; 22: 9.]

26 But Peter took him up, saying, Stand up; I myself also am a man.

27 And as he talked with him, he went in, and found many that were come together.

28 And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean. [Ch. 11: 2, 3; John 4: 9; Gal. 2: 12–14; Deut. 7: 1–6.]

29 Therefore came I *unto you* without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me? [Ver. 9–16; ch. 15: 8, 9; Eph. 3: 6.]

30 And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing,

31 And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.

32 **Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon** a tanner by the sea side: who, when he cometh, shall speak unto thee. (*b*)

33 Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

34 Then Peter opened *his* mouth, and said, Of a truth I perceive **that God is no respecter of persons.** (*c*) [2 Chron. 19: 7; Rom. 2: 10.]

PARALLELS.

(*a*) ACTS 11: 12 And the Spirit bade me go with them, nothing doubting. Moreover **these six brethren accompanied me,** and we entered into the man's house:

(*b*) 13 And he shewed us how he had seen an angel in his house, which stood and said unto him, **Send men to Joppa, and call for Simon, whose surname is Peter;**

14 Who shall tell thee words, whereby thou and all thy house shall be saved.

(*c*) DEUT. 10: 17 For the LORD your God *is* God of gods, and Lord of

ACTS 10.

35 But in every nation he that feareth him, and worketh righteousness, is accepted with him. [Ps. 2: 7, 8; 72: 8–11; Isa. 55: 4, 5; Dan. 2: 44; 7: 13, 14.]

36 The word which *God* sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) [Isa. 52: 7, "Good tidings of good"; Nah. 1: 13, "Good tidings—peace."]

37 That word, *I say*, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached: [Mark 1: 14; John 4: 1–3.]

38 **How God anointed Jesus of Nazareth with the Holy Ghost and with power**: who went about doing good, **and healing all that were oppressed** of the devil; for God was with him. (*a*)

39 And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree.

40 Him God raised up the third day, and shewed him openly;

41 Not to all the people, but unto witnesses chosen before of God, *even* to us, who did eat and drink with him after he rose from the dead. [Luke 24: 30, 36–43; John 20: 19, 26, 27; 21: 1–17.]

42 And he commanded us to preach unto the people, and to testify that it is he which was ordained of God *to be* the Judge of quick and dead. [Matt. 28: 18–20; Mark 16: 15–18.]

43 To him give all the prophets witness, that through his name whosoever believeth in him shall receive remissions of sins. [Isa. 53: 11; Dan. 9: 24; Zech. 13: 1.]

44 While Peter yet spake these **words, the Holy Ghost fell on all them which heard the word.** (*b*)

45 And they of the circumcision which believed were astonished, as many

PARALLELS.

lords, a great God, a mighty, and a terrible, **which regardeth not persons, nor taketh reward.**

(*a*) Isa. 61: 1 The **Spirit of the Lord God is upon me**; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to **bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.**

(*b*) Acts 11: 15 And as I began to speak, the **Holy Ghost fell on them, as on us at the beginning.**

16 Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but **ye shall be baptized with the Holy Ghost.**

17 Forasmuch then as God gave them the like gift as *he did* unto us, who believed on the Lord Jesus Christ, what was I, that I could withstand God?

ACTS 10.

as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

46 For they heard them speak with tongues, and magnify God. Then answered Peter,

47 Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? [Ch. 15: 7–9; Rom. 10: 12.]

48 And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days. [John 4: 2; 1 Cor. 1: 17.]

§ 21. PETER DEFENDS HIMSELF AT JERUSALEM FOR HIS VISIT TO CORNELIUS.

Jerusalem.—A. D. 39.

ACTS 11: 1–18.

(1) The Jewish Christians hear that the Gentiles had received the gospel, Acts 11: 1. (2) They question the propriety of Peter's conduct, ver. 2, 3. (3) Peter defends himself by relating the facts in their order, ver. 4. (5) How he was praying at Joppa, and saw a vision, ver. 5–10. (6) And was taught not to regard that common or unclean, which God had cleansed, ver. 8–10. (7) Whereupon three men from Cesarea came, ver. 11. (8) And the Spirit bade him go with them, ver. 12. (9) Six brethren accompany him, ver. 13. (10) They visit Cornelius, and hear from him the vision he had seen, ver. 13, 14. (11) Peter speaks and the Spirit falls upon them, reminding him of Pentecost, ver. 15. (12) And the promised baptism in the Spirit, ver. 16. (13) Regards it as an expression of the divine will, ver. 17. (14) The Jewish believers are satisfied, and praise God, ver. 18.

ACTS XI.

1 And the apostles and brethren that were in Judea heard that the Gentiles had also received the word of God. [Ch. 10: 45; 15: 2; Gal. 1: 22.]

2 And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,

3 Saying, Thou wentest in to men uncircumcised, and didst eat with them.

4 But Peter rehearsed *the matter* from the beginning, and expounded *it* by order unto them, saying, [§ 19, ch. 10: 9–16.]

5 I was in the city of Joppa, praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me:

6 Upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

7 And I heard a voice saying unto me, Arise, Peter; slay and eat.

8 But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth.

ACTS 11.

9 But the voice answered me again from heaven, What God hath cleansed, *that* call not thou common.

10 And this was done three times: and all were drawn up again into heaven.

11 And, behold, immediately there were three men already come unto the house where I was, sent from Cesarea unto me.

12 And the Spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house: [§ 20, ch. 10 : 23–25.]

13 And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter; [§ 20, ch. 10 : 30–34; Heb. 1 : 14.]

14 Who shall tell thee words, whereby thou and all thy house shall be saved. [§ 20, ch. 10 : 44–48.]

15 And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. [§ 1, ch. 1 : 5.]

16 Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

17 Forasmuch then as God gave them the like gift as *he did* unto us, who believed on the Lord Jesus Christ, what was I, that I could withstand God?

18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life. [Rom. 10 : 12–14; 15 : 9–12; 2 Cor. 7 : 10.]

§ 22. The Gospel at Antioch. Ministry of Barnabas and Saul in that City.

Antioch.—A. D. 40–44.

ACTS 11 : 19–30.

(1) Another result of persecution; the gospel preached in Phœnicia, Cyprus, and Antioch, but to Jews only, Acts 11 : 19. (2) Some from Cyprus and Cyrene preach to the Greeks (Gentiles), ver. 20. (3) Great numbers believe, ver. 21. (4) Barnabas sent from Jerusalem, ver. 22. (5) His character and his success at Antioch, ver. 23, 24. (6) He goes to Tarsus and brings Saul to Antioch, ver. 25, 26. (7) They labor for a whole year; the disciples called Christians, ver. 26. (8) Agabus foretells a famine, ver. 27, 28. (9) The disciples determine to send help to their brethren at Jerusalem, ver. 29. Which they did by Barnabas and Saul, ver. 30.

ACTS 11.

19 Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only. [Ch. 8 : 1–4.)

ACTS 11.

20 And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus.

21 And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

22 Then tidings of these things came unto the ears of the church which was in Jerusalem; and they sent forth Barnabas, that he should go as far as Antioch. [Ch. 4: 36, 37; 9: 27.]

23 Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. [Ch. 13: 43; 14: 22; 1 Cor. 15: 58; Dan. 1: 8.]

24 For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord. [Ch. 6: 5; Gal. 5: 22, 23.]

25 Then departed Barnabas to Tarsus, for to seek Saul: [Ch. 9: 27–30.]

26 And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch. [Ch. 26: 28; 1 Pet. 4: 16.]

27 And in these days came prophets from Jerusalem unto Antioch. [Ch. 13: 1; 15: 32; 21: 9.]

28 And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cesar. [Ch. 21: 10.]

29 Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea: [1 Cor. 16: 1; 2 Cor. 8: 2–4, 12–14.]

30 Which also they did, and sent it to the elders by the hands of Barnabas and Saul. [Ch. 20: 17, 28; 1 Pet. 5: 1; Acts 26: 20.]

§ 23. Renewed Persecution at Jerusalem. Death of James. Miraculous Deliverance of Peter.

Jerusalem.—A. D. 44.

ACTS 12: 1–19.

(1) Renewed persecution under Herod Agrippa I. James put to death, Acts 12: 1. (2) Peter imprisoned at the Passover, immediately after which he was to be executed, ver. 2–4. (3) Incessant prayer in his behalf, ver. 5. (4) His deliverance by an angel, ver. 6–10. (5) Thought he saw a vision, ver. 9. (6) Convinced that his deliverance was a reality, ver. 11. (7) He comes to the house of Mary, mother of Mark, where he is received with astonishment, ver. 12–16. (8) He relates how the Lord had delivered him, ver. 17. (9) He leaves Jerusalem, ver. 18. (10) The guard examined and sentenced to death, ver. 18, 19. (11) Herod goes down to Cesarea, ver. 19.

ACTS 12.

1 Now about that time Herod the king stretched forth *his* hands to vex certain of the church.

2 And he killed James the brother of John with the sword. [Ch. 1 : 13.]

3 And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.) [Ch. 24 : 27 ; 25 : 9 ; Ex. 12 : 18–20.]

4 And when he had apprehended him, he put *him* in prison, and delivered *him* to four quaternions of soldiers to keep him ; intending after Easter to bring him forth to the people.

5 Peter therefore was kept in prison : but prayer was made without ceasing of the church unto God for him. [Ver. 12 ; 2 Cor. 1 : 11.]

6 And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains : and the keepers before the door kept the prison.

7 And, behold, the angel of the Lord came upon *him*, and a light shined in the prison : and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from *his* hands. [Ch. 5 : 19 ; Ps. 34 : 7 ; Luke 2 : 9 ; 24 : 4.]

8 And the angel said unto him, Gird thyself, and bind on thy sandals : and so he did. And he said unto him, Cast thy garment about thee, and follow me.

9 And he went out, and followed him : and wist not that it was true which was done by the angel : but thought he saw a vision.

10 When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city ; which opened to them of his own accord : and they went out, and passed on through one street ; and forthwith the angel departed from him. [Ch. 16 : 25, 26.]

11 And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and *from* all the expectation of the people of the Jews. [Ver. 3 ; Heb. 1 : 14.]

12 And when he had considered *the thing*, he came to the house of Mary the mother of John, whose surname was Mark ; where many were gathered together praying. [Ver. 25 ; 15 : 37 ; Col. 4 : 10 ; 2 Tim. 4 : 11 ; Acts 11 : 5 ; Isa. 65 : 24 ; James 5 : 16 ; 1 John 5 : 14, 15.]

13 And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda.

14 And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate.

15 And they said unto her, Thou art mad. But she constantly affirmed that it was even so. [Luke 24 : 37 ; Matt. 18 : 10.]

ACTS 11.

16 But Peter continued knocking: and when they had opened *the door*, and saw him, they were astonished.

17 But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place. [Ch. 4: 23–30; 15: 13; 21: 18.]

18 Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter.

19 And when Herod had sought for him, and found him not, he examined the keepers, and commanded that *they* should be put to death. And he went down from Judea to Cesarea, and *there* abode.

§ 24. Death of Herod Agrippa. Barnabas and Paul Return to Antioch.

Cesarea.—A. D. 44.

ACTS 12: 20–25. 2 COR. 12: 2.

(1) Herod Agrippa I. displeased with them of Tyre and Sidon, Acts 12: 20. (2) They desire peace, ver. 20. (3) Herod's oration and vanity, ver. 21. (4) The people cry, It is the voice of a God, ver. 22. (5) An angel smites him, and he dies, ver. 23. (6) The mother church growing, ver. 24. (7) Barnabas and Saul return to Antioch, ver. 25.

ACTS 12.

20 And Herod was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and, having made Blastus the king's chamberlain their friend, desired peace; because their country was nourished by the king's *country*. [2 Sam. 5: 1; 1 Kings 5: 9–11; Ezra 3: 7.]

21 And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them.

22 And the people gave a shout, *saying, It is* the voice of a god, and not of a man.

23 And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost. [1 Sam. 25: 38; 2 Sam. 24: 15–18; 2 Chron. 21: 18, 19.]

24 But the word of God grew and multiplied. [Ch. 6: 7; 19: 20.]

25 And Barnabas and **Saul returned from Jerusalem**, when they had fulfilled *their* ministry, and took with them John, whose surname was Mark. (*a*) [Ch. 11: 29, 30; 13: 5, 13; 15: 37.] Comp. Col. 4: 10.]

PARALLELS.

(*a*) 2 Cor. 12: 2 **I knew a man in Christ above fourteen years ago**, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such a one caught up to the third heaven.

PART IV.

CALL OF PAUL TO HIS GENTILE WORK, AND HIS FIRST MISSIONARY TOUR.

About three years.—A. D. 45–48.

§ 25. Barnabas and Saul Sent to Preach to the Heathen. Their Labors in Cyprus.

Antioch and Cyprus.—A. D. 45.

ACTS 13: 1–12.

(1) The prophets and teachers at Antioch, Acts 13: 1. (2) The Holy Spirit commands them to separate Barnabas and Saul to their work, ver. 2. (3) They do so with prayer and the laying on of hands, ver. 3. (4) Barnabas and Saul go down to Seleucia, the port of Antioch, ver. 4. (5) Going to Cyprus, they preach at Salamis, ver. 5. (6) At Paphos they meet with a Jewish sorcerer, and with Sergius Paulus, ver. 6, 7. (7) The latter would hear Barnabas and Saul, but the former opposes them, ver. 8. (8) Paul (for so he is now called) rebukes the impostor, who is smitten with blindness, ver. 9–11. (6) Divinely approved of his apostleship by the Spirit, and in working a miracle, ver. 9–11. (10) Sergius Paulus converted, ver. 12.

ACTS 13.

1 Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. [Ch. 11. 27; 15: 32; 4: 36; 11: 22–26; Rom. 16: 21; Matt. 14: 1–10.

2 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. [§ 16, ch 9: 15; 22: 15; 26: 16–18.]

3 And when they had fasted and prayed, and laid *their* hands on them, they sent *them* away. [Ch. 6: 6; 8: 17; 9: 17; 1 Tim. 4: 14; 5: 22.]

4 So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus. [Ch. 4: 36; 11: 19, 20.]

5 And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to *their* minister. [Ver. 46; ch. 12: 25; 15: 37.]

6 And when they had gone through the isle unto Paphos, they found a

ACTS 13.

certain sorcerer, a false prophet, a Jew, whose name *was* Bar-jesus: [Ch. 8 : 9.]

7 Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God. [Ch. 18 : 12.]

8 But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

9 Then Saul, (who also *is called* Paul,) filled with the Holy Ghost, set his eyes on him, [2 Tim. 3 : 8; Ex. 7 : 11; ch. 4 : 8.]

10 And said, O full of all subtilty and all mischief, *thou* child of the devil, *thou* enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? [Matt. 3 : 7; 13 : 38; John 8 : 44; Hos. 14 : 9, "the ways of the Lord are right."]

11 And now, behold, the hand of the Lord *is* upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand. [Ch. 9 : 9; Luke 4 : 13; 2 Cor. 12 : 12.]

12 Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord. [Mark 1 : 27.]

§ 26. Paul and Barnabas at Antioch in Pisidia.

A. D. 46.

ACTS 13 : 13–52. 2 COR. 11 : 26. JOHN 1 : 19–27. DEUT. 1 : 31; 7 : 1. 1 SAM. 13 : 14. PS. 2 : 7; 16 : 10; 89 : 20. ISA. 49 : 6; 55 : 3. HAB. 1 : 5.

(1) Paul and his company come to Perga in Pamphylia. Mark returns to Jerusalem, Acts 13 : 13. (2) They come to Antioch in Pisidia, ver. 14. (3) Being in the synagogue, they are invited to speak, ver. 15. (4) Paul's address—God's dealings with Israel in Egypt, ver. 16, 17. (5) In the wilderness, ver. 18. (6) Under Joshua, ver. 19. (7) Under the Judges, ver. 20. (8) Under Saul, ver. 21. (9) Under David, ver. 22. (10) According to the promise to him, God had raised up a Saviour, even Jesus, ver. 23. (11) Whom John the Baptist had proclaimed, ver. 24, 25. (12) Salvation offered, ver. 26. (13) Their rulers had ignorantly put Jesus to death, but in so doing had fulfilled the Scriptures, ver. 27–30. (14) But God had raised him from the dead, according to ancient prophecy, ver. 31–37. (15) On these great facts Paul founds an offer of salvation, ver. 38, 39. (16) And a warning against despising the gospel, ver. 40, 41.

(17) The people request a repetition of the discourse the next Sabbath, ver. 42. (18) Many Jews and proselytes seek from Paul further instructions, ver. 43. (19) A large congregation the next Sabbath, ver. 44. (20) The Jews oppose and blaspheme, ver. 45. (21) Paul declares them to be unworthy of everlasting life, and turns to the Gentiles, grounding his act upon Scripture, ver. 46, 47. (22) The Gentiles glad, and many believe, ver. 48. (23) The gospel preached throughout that region, ver. 49. (24) The Jews stir up persecution and drive Paul and Barnabas from that region, ver. 50. (25) Who shake off the dust from their feet and go into Iconium. The disciples rejoice, ver. 51, 52.

ACTS 13.

13 Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them returned to Jerusalem. [Ch. 15: 38; 12: 12; Col. 4: 10; 2 Tim. 4: 11.]

14 But **when they departed from Perga, they came to Antioch in Pisidia,** and went into the synagogue on the sabbath day, and sat down. (*a*) [Ch. 16: 13; 17: 2; 18: 4; Luke 4: 16–19; 2 Cor. 11: 26.]

15 And after the reading of the law and the prophets, the rulers of the synagogue sent unto them, saying, *Ye* men *and* brethren, if ye have any word of exhortation for the people, say on.

16 Then Paul stood up, and beckoning with *his* hand said, Men of Israel, and ye that fear God, give audience. [Ch. 12. 17; 21: 40; 26: 1.]

17 The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with a high arm brought he them out of it. [Deut. 4: 37; 7: 6, 7.]

18 **And about the time of forty years suffered he their manners in the wilderness.** (*b*)

19 **And when he had destroyed seven nations in the land of Chanaan,** he divided their land to them by lot. (*c*)

20 And after that he gave *unto them* judges about the space of four hundred and fifty years, until Samuel the prophet. [Judges 2: 16; 1 Sam. 3: 20; 8: 5–22; 10: 1.]

21 And afterward they desired a king: and God gave unto them Saul the son of Cis, **a man of the tribe of Benjamin, by the space of forty years.** (*d*) [1 Sam. 13: 1; 15: 23, 26, 28; 16: 1, 13; 2 Sam. 2: 4; 5: 3.]

PARALLELS.

(*a*) 2 Cor. 11: 26 **In journeyings often, in perils of rivers, in perils of robbers, in perils** from *my* countrymen, *in* perils from the Gentiles, *in* perils in the city, *in* perils in the wilderness, *in* perils in the sea, *in* perils among false brethren.

(*b*) Deut. 1: 31 And **in the wilderness, where thou hast seen how that the LORD** thy God bare thee, as a man doth bear his son, in all the way that ye went, until ye came into this place. [Num. 11: 12.]

(*c*) Deut. 7: 1 When the Lord thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the **Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater** and mightier than thou. [Josh. 14: 1, 2.]

(*d*) 1 Sam. 13: 14 **But now thy kingdom shall not continue; the LORD hath sought him a man after his own heart,** and the Lord hath commanded him *to be* captain over his people, because thou hast not kept *that* which the Lord commanded thee.

ACTS 13.

22 And when **he had removed** him, he raised up unto them David to be their king; to whom also he gave testimony, and **said, I have found David the son of Jesse,** a man after mine own heart, which shall fulfil all my will. (*a*)

23 Of this man's seed hath God, according to *his* promise, raised unto Israel a Saviour, Jesus: [Luke 1: 32, 69; Matt. 1: 22; Rom. 1: 3; 11: 26.]

24 When John had first preached before his coming the baptism of repentance to all the people of Israel. [Matt. 3: 1.]

25 And as **John fulfilled his course, he said, Whom think ye that I am? I am not he.** But, behold, there cometh one after me, **whose shoes of his feet I am not worthy to loose.** (*b*)

26 Men *and* brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is **the word of this salvation sent.** (*c*)

27 For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled *them* in condemning *him*. [Ch. 3: 17.]

28 And though they found no cause of death *in him*, yet desired they Pilate that he should be slain.

29 And when they had fulfilled all that was written of him, they took *him* down from the tree, and laid *him* in a sepulchre.

30 But God raised him from the dead:

PARALLELS.

(*a*) Ps. 89: 20 I **have found David my servant; with my holy oil have I anointed him.**

(*b*) JOHN 1: 19 And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, **Who art thou?**

20 And he confessed, and denied not; **but confessed, I am not the Christ.**

21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that Prophet? And he answered, No.

22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

23 He said, I *am* the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

24 And they which were sent were of the Pharisees.

25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that Prophet?

26 John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;

27 He it is, who coming after me **is preferred before me, whose shoe's latchet I am not worthy to unloose.**

(*c*) Ps. 107: 20 **He sent his word and healed them.**

ACTS 13.

31 And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. [Ch. 1 : 3; 2 : 24; 1 Cor. 15 : 5–7.]

32 And we declare unto you glad tidings, how that the promise which was made unto the fathers, [Gen. 3 : 15; 12 : 3; 22 : 18; Rom. 4 : 13.]

33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, **Thou art my Son, this day have I begotten thee.** (*a*)

34 And as concerning that he raised him up from the dead, *now* no more to return to corruption, he said on this wise, I will give **you the sure mercies of David.** (*b*)

35 Wherefore he saith also in another *psalm*, **Thou shalt not suffer thine Holy One to see corruption.** (*c*)

36 For David, after he had served his own generation by the will of God, **fell on sleep, and was laid unto his fathers,** and saw corruption: (*d*)

37 But he, whom God raised again, saw no corruption. [1 Cor. 15 : 20; Heb. 7 : 23, 24.]

38 Be it known unto you therefore, men *and* brethren, that through this man is preached unto you the forgiveness of sins: [Ch. 5 : 31; Luke 24 : 47.]

39 And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. [Isa. 53 : 11; Gal. 2 : 16; 3 : 8–11; Rom. 3 : 19, 20, 28.]

40 Beware therefore, lest that come upon you, which is spoken of in the prophets;

41 Behold, ye despisers, and wonder, and perish: **for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.** (*e*)

42 And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath.

PARALLELS.

(*a*) Ps. 2 : 7 I will declare the decree: the LORD hath said unto me, **Thou art my Son; this day have I begotten thee.**

(*b*) ISA. 55 : 3 I will make an everlasting covenant with you, **even the sure mercies of David.**

(*c*) Ps. 16 : 10 For thou wilt not leave my soul in hell; neither **wilt thou suffer thine Holy One to see corruption.**

(*d*) KINGS 2 : 10 **So David slept with his fathers.**

(*e*) HAB. 1 : 5 Behold ye among the heathen, and regard, and wonder marvellously: **for I will work a work in your days, which ye will not believe, though it be told you.**

ACTS 13.

43 Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas; who, speaking to them, persuaded them to continue in the grace of God. [Ch. 11 : 22; 14 : 22; 2 Cor. 6 : 1; Heb. 6 : 11–12; 12 : 15.].

44 And the next sabbath day came almost the whole city together to hear the word of God.

45 But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. [Ch. 18 : 16; 1 Thess. 2 : 14–16.]

46 Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. [Matt. 10 : 6; Rom. 1 : 16; Matt. 16 : 37; 22 : 8; Acts 18 : 6; 28 : 28; Rom. 11 : 11.]

47 For so hath the Lord commanded us, *saying*, **I have set thee to be a light of the Gentiles**, that thou shouldest be for salvation unto the ends of the earth. (*a*)

48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed. [John 10 : 16, 26, 27; Rom. 8 : 30; 2 Thess. 2 : 13, 14.]

49 And the word of the Lord was published throughout all the region.

50 But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts. [2 Tim. 3 : 10.]

51 But they shook off the dust of their feet against them, and came unto Iconium. [Ch. 18 : 6; Matt. 10 : 14.]

52 And the disciples were filled with joy, and with the Holy Ghost. [Ch. 2 : 46; Matt. 5 : 12.]

§ 27. Paul and Barnabas at Iconium, Lystra, and Derbe. Their Return to Antioch. Close of Paul's First Missionary Tour.

A. D. 46, 47, 48.

ACTS 14 : 1–28. EX. 20 : 11. PS. 146 : 6. 2 COR. 11 : 25. 2 TIM. 3 : 10, 11.

(1) The success of Paul and Barnabas at Iconium, Acts 14 : 1. (2) The opposition of the disobedient Jews, ver. 2, 3. (3) They escape stoning by fleeing into Lycaonia, ver. 4–7. (4) At Lystra, Paul heals a cripple, ver. 8–10. (5) The Lycaonians take Paul and Barnabas

PARALLELS.

(*a*) Isa. 49 : 6 **I will also give thee for a light to the Gentiles,** that thou mayest be my salvation unto the end of the earth.

to be gods, ver. 11, 12. (6) And prepare to offer sacrifices to them, ver. 13. (7) They, with great promptness and earnestness, restrain the people, ver. 14–18. (8) Jews from Antioch and Iconium excite the people against them, ver. 19. (9) Paul stoned, and left as dead, ver. 19. (10) He rises most unexpectedly, and with Barnabas goes to Derbe, ver. 20. (11) There they preach the gospel, ver. 21. (12) They begin their journey homeward by visiting Lystra, Iconium, and Antioch, confirming the disciples, and appointing elders, ver. 21–23. (13) They pass through Pisidia, Pamphylia, by way of Perga and Attalia, and sail to Antioch, Syria, ver. 24–26. (14) They report to the church, and remain with the disciples no little time, ver. 27, 28.

ACTS 14.

1 And it came to pass in Iconium, that they went both together into the synagogues of the Jews, and so spake that a great multitude both of the Jews and also of the Greeks believed. [Ch. 13: 43, 48.]

2 But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren. [Ch. 18: 5, 6.]

3 Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands. [Ch. 4: 29–31.]

4 But the multitude of the city was divided: and part held with the Jews, ard part with the apostles.

5 And when there was an assault made both of the Gentiles, and also of the **Jews with their rulers, to use them despitefully, and to stone them,** (*a*) [Ch. 13: 2; 2 Cor. 8: 21.]

6 They were ware of *it*, **and fled unto Lystra and Derbe, cities of Lycaonia,** and unto the region that lieth round about: (*a*)

7 And there they preached the gospel.

8 And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked: [Ch. 3: 2–4.]

9 The same heard Paul speak: who steadfastly beholding him, and perceiving that he had faith to be healed, [Matt. 8: 10; 9: 22.]

10 Said, with a loud voice, Stand upright on thy feet. And he leaped and walked. [Ch. 3: 6–8; Isa. 35: 6.]

11 And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men. [Ch. 8: 10; 28: 6.]

12 And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker.

PARALLELS.

(*a*) 2 Tim. 3: 10 But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience,

11 **Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra**; what persecutions I endured: but out of *them* all the Lord delivered me.

ACTS 14.

13 Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people. [Dan. 2 : 46.]

14 *Which* when the apostles Barnabas and Paul, heard *of*, they rent their clothes, and ran in among the people, crying out,

15 And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, **which made heaven, and earth, and the sea, and all things that are therein**: (*a*)

16 Who in times past suffered all nations to walk in their own ways. [Ch. 17 : 30.]

17 Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness. [Rom. 2 : 15; Matt. 5 : 45.]

18 And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

19 And there came thither *certain* Jews from Antioch and Iconium, who persuaded the people, and **having stoned Paul**, drew *him* out of the city, supposing that he had been dead. (*b*) [Ver. 5; ch. 13 : 45.]

20 Howbeit, as the disciples stood round about him, he rose up and came into the city: and the next day he departed with Barnabas to Derbe.

21 And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and *to* Iconium, and Antioch, [Ch. 20 : 4.]

22 Confirming the souls of the disciples, *and* exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. [Ch. 18 : 23; 1 Thess. 3 : 2, 3; Matt. 10 : 21, 22, 28; Rom. 8 : 17.]

23 And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed. [Ch. 6 · 5 6; 2 Cor. 8 : 19.]

PARALLELS.

(*a*) 11 Ex. 20 : 11 For *in* six days the **Lord made heaven and earth, the sea, and all that in them is.**

Ps. 146 : 6 **Which made heaven and earth, the sea, and all that therein is; which keepeth truth forever.**

(*b*) 2 Cor. 11 : 25 **Once I was stoned.**

ACTS 14.

24 And after they had passed throughout Pisidia, they came to Pamphylia. [Ch. 13 : 13.]

25 And when they had preached the word in Perga, they went down into Attalia:

26 And thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled. [Ch. 13 : 2, 3.]

27 And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles. [Ch. 15 : 12; 21 : 17–19.]

28 And there they abode long time with the disciples.

GALATIA.

About 278 B. C. a large immigration of Gauls from Western Europe entered, and for a time overran Asia Minor. But about 230 B. C. they were repulsed and confined near the center of Asia Minor. They thus formed an Eastern Gaul, which the Greeks called Galatia. In 189 B. C. the country fell under the power of Rome, but it still continued to be governed by Galatian kings. More than a century later the Romans granted to the Galatians Lycaonia, Pisidia, Pamphylia, and a part of Phrygia. About B. C. 25 the Romans reduced this country to a Roman province, under the name of Galatia. Lightfoot ("Commentary on Galatians") and others hold that Paul on his second missionary journey gathered churches in the Northern and older Galatia. But Ramsay lately maintains that the Galatian churches were those gathered on Paul's first journey at Pisidian Antioch, Iconium, Lystra, and Derbe. But Paul appears to use the older designations in a general way in Acts 13 : 14; 14 : 8; 16 : 6, 7. The question is a difficult one. As yet it does not seem best to give up the former view, but rather wait for further investigation and discovery.

PART V.

INTERVAL BETWEEN PAUL'S FIRST AND SECOND MISSIONARY TOUR.

About three years.

§ 28. The Apostolic Council at Jerusalem.

Antioch, Jerusalem.—Autumn, A. D. 50; or perhaps in the Spring A. D. 51. Interval between Paul's First and Second Missionary Journey.

ACTS 15: 1–29. GAL. 2: 1–10. JAMES 1: 1. ISA. 45: 21. JER. 12: 15. AMOS 9: 11, 12.

(1) Certain men from Judea, or false brethren, come to Antioch, and insist that Gentiles submit to the Law of Moses in order to salvation, Acts 15: 1; Gal. 4. (2) After much discussion the brethren send Paul, Barnabas, and others to the apostles and elders at Jerusalem, Acts 15: 2; Gal. 1. (3) Their journey to Jerusalem, Acts 15: 3. (4) At Jerusalem they recount the blessing of God upon their labors, ver. 4; Gal. 2–10. (5) Again some Pharisaic Christians insist on circumcision and the observance of the Law of Moses, Acts 15: 5. (6) Much questioning or debate in the assembly, ver. 6, 7. (7) Peter's speech, showing that the question had been settled by Divine authority, ver. 7–10. (8) That they should not therefore try God in putting a needless yoke upon the Gentiles, ver. 10, 11. (9) Paul and Barnabas rehearse the work of God among the Gentiles, ver. 12; Gal. 8, 9. (10) James shows that Peter's account agrees with ancient prophecy, Acts 15: 13–18; Amos 11, 12. (11) And proposes that they trouble not the Gentiles about these matters, only requiring them to abstain from certain practices which would reasonably call forth complaint from Jewish Christians, Acts 15: 19–21. (12) His course is approved by the whole church, ver. 22. (13) Certain brethren chosen to accompany Paul and Barnabas to Antioch, ver. 22. (14) The letter conveying the decision of the Council, ver. 23–29.

ACTS 15.

1 And certain men which came down from Judea taught the brethren, *and said*, Except ye be circumcised after the manner of Moses, ye cannot be saved.

2 When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that **Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.** (*a*)

PARALLELS.

(*a*) Gal. 2: 1 Then fourteen years after I **went up again to Jerusalem with Barnabas, and took Titus with me also.**

2 And I went up **by revelation**, and communicated unto them that

ACTS 15.

3 And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.

4 And when they were come to Jerusalem, they were received of the church, and *of* the apostles and elders, and they declared all things that God had done with them. [Ch. 8: 5; 11: 19; 21: 7; 14: 27.]

5 But there **rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them,** and to command *them* to keep the law of Moses. (*a*)

6 And the **apostles and elders** came together for to **consider of this matter.** (*b*)

7 And when there had been much disputing, Peter rose up, and said unto them, Men *and* brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.

8 And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as *he did* unto us;

9 And put no difference between us and them, purifying their hearts by faith.

10 Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

11 But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.

12 Then **all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.** (*b*) [Ch. 13: 11; 14: 8–10, 20, 27.]

PARALLELS.

gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain.

(*a*) GAL. 2: 3 But neither Titus, who was with me, being a Greek, **was compelled to be circumcised:**

4 And that because of **false brethren unawares brought in, who came in privily to spy out our** liberty which we have in Christ Jesus, that they might bring us into bondage:

5 To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.

6 But of those who seemed to be somewhat, whatsoever they were, it maketh no matter to me: God accepteth no man's person: for they who seemed *to be somewhat* in conference added nothing to me:

7 But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as *the gospel* of the circumcision *was* unto Peter;

8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles;)

(*b*) 9 **And when James, Cephas, and John, who seemed to**

ACTS 15.

13 And after they had held their peace, James answered, saying, Men *and* brethren, hearken unto me: [Ver. 7–10; ch. 10: 20; 11: 1–18.]

14 Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.

15 And to this agree the words of the prophets; as it is written,

16 After **this I will return, and will build again the tabernacle of David, which is fallen down**; and I will build again the ruins thereof, and I will set it up: (*a*)

17 That the residue of men might seek after the Lord, and **all the Gentiles, upon whom my name is called,** saith the Lord, who doeth all these things. (*a*)

18 **Known unto God are all his works from the beginning of the world.** (*b*)

19 Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God:

20 But that we write unto them, that they abstain from pollutions of idols, and *from* fornication, and *from* things strangled, and *from* blood. [Ver. 29; 1 Cor. 8: 1, 4–13; 10: 20; Eph. 5: 3.]

21 For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day. [1 Thess. 4: 3; Gen. 9: 4.]

22 Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; *namely*, Judas surnamed Barsabas, and Silas, chief men among the brethren: [Ver. 40; ch. 18: 5; 2 Cor. 1: 19.]

23 And they wrote *letters* by them after this manner: The apostles and

PARALLELS.

be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we *should go* unto the heathen, and they unto the circumcision.

10 Only *they would* that we should remember the poor; the same which I also was forward to do.

(*a*) Amos 9: 11 In that day **will I raise up the tabernacle of David** that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old:

12 That they may possess the remnant of Edom, **and of all the heathen,** which are called by my name, saith the Lord that doeth this.

Jer. 12: 15 And it shall come to pass, after that I have plucked them out, **I will return, and have compassion on them, and will bring them again,** every man to his heritage, and every man to his land.

(*b*) Isa. 45: 21 Tell ye, and bring *them* near; yea, let them take counsel together: **who hath declared this from ancient time?** *who* hath told it from that time? **have not I the LORD?**

ACTS 15.

elders and brethren *send* **greeting** unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia: (*a*) [Jas. 1 : 1.]

24 Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, *Ye must* be circumcised, and keep the law; to whom we gave no *such* commandment: [Ver. 1; Gal. 2 : 4; Tit. 1 : 10, 11.]

25 It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul,

26 Men that have hazarded their lives for the name of our Lord Jesus Christ. [Ch. 13 : 50; 14 : 19.]

27 We have sent therefore Judas and Silas, who shall also tell *you* the same things by mouth.

28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;

29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well. [Ver. 20; ch. 21 : 25; Rev. 2 : 20; Lev. 17 : 12.]

§ 29. Paul and Barnabas Return to Antioch. Their Separation in Missionary Work.

Antioch.—A. D. 51.

ACTS 15 : 30–39.

(1) The delegates return to Antioch, with the messengers from Jerusalem, and the letter from the Council, Acts 15 : 30. (2) How it was received at Antioch, ver. 31. (3) Judas and Silas confirm the brethren, ver. 32. (4) They are dismissed to return to Jerusalem, ver. 33. (5) Paul and Barnabas tarry and preach at Antioch, ver. 35. (6) Paul proposes to Barnabas a second missionary tour, ver. 36. (7) The dispute about taking Mark with them, ver. 37–39. (8) They separate in their missionary work, ver. 39. (9) Barnabas with Mark go to Cyprus, ver. 39.

ACTS 15.

30 So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle:

31 *Which* when they had read, they rejoiced for the consolation.

32 And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed *them.* [Ch. 11 : 27; 14 : 22; 1 Cor. 14 : 3.]

33 And after they had tarried *there* a space, they were let go in peace from the brethren unto the apostles.

PARALLEL.

(*a*] Jas. 1 : 1. James, a servant of God, and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, **greeting.**

ACTS 15.

34 Notwithstanding it pleased Silas to abide there still.

35 Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also. [Ch. 13: 1.]

36 And some days after, Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, *and see* how they do. [Ch. 13: 4, 13, 14, 50; 14: 1, 6, 24, 25; 2 Cor. 11: 28.]

37 And Barnabas determined to take with them John, whose surname was Mark. [Ch. 12: 12, 25; 13: 5.]

38 But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work. [Ch. 13: 13.]

39 And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus.

THE CONFERENCE or council proper begins with Acts 16 : 6. What precedes is preliminary. Paul and his companions are warmly received by the church at Jerusalem. The work of God is rehearsed, but Pharisaic opposition is aroused. There seems to have been a public meeting before the conference; and between these two public meetings a private interview of Paul with the apostles, recorded in Gal. 2 : 2–10. The only record of the meeting of Paul and John is recorded in Gal. 2 : 9. See Clark's "Acts" [ch. 15 : 1, 6, 20, 29], "A People's Commentary."

PART VI.

THE SECOND MISSIONARY TOUR OF PAUL.

About three years and a half from A. D. 51–54.

§ 30. Paul and Silas Revisit the Churches and Deliver the Decrees. They Visit Phrygia, and Come to Troas.

Asia Minor.—A. D. 51.

ACTS 15: 40, 41; 16: 1–10. GAL. 4: 13–15, 19, 20. 1 COR. 9: 20. 1 TIM. 4: 14. 2 TIM. 1: 5, 6; 3: 15.

(1) Paul and Silas pass through Syria, and Cilicia, confirming the churches, Acts 15: 40, 41. (2) Visit Derbe and Lystra, ch. 16: 1. (3) At Lystra Paul circumcised Timothy, and chose him as a companion in his labors, ver. 1–3; (ch. 17: 14). (4) Journeying through the cities where Paul had before preached, they deliver the decrees of the Council at Jerusalem, ver. 4, 5. (5) They pass through Phrygia and Galatia, ver. 6. (6) The Spirit forbids them to preach in the Roman province of Asia, ver. 6. (7) Hindered by the Spirit from going into Bithynia, ver. 7. (8) They come to Troas, ver. 8. (9) Paul is directed in a vision to go to Macedonia, ver. 9, 10.

ACTS 15.

40 And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God. [Ch. 15: 22; 14: 26; Gal. 1: 26.]

41 And he went through Syria and Cilicia, confirming the churches. [Ch. 9: 30; 14: 6.]

ACTS 16.

1 Then came he to **Derbe and Lystra**: and, behold, **a certain disciple was there, named Timotheus**, the son of a certain woman, which was a Jewess, and believed; but his father *was* a Greek: (*a*)

PARALLELS.

(*a*) 2 Tim. 1: 5 When I call to remembrance the **unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice**; and I am persuaded that in thee also.

6 Wherefore I put thee in remembrance, that thou stir up the gift of God, which is in thee by the putting on of my hands.

2 Tim. 3: 15 And that **from a child thou hast known the holy Scriptures**, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

ACTS 16.

2 Which was well reported of by the brethren that were at Lystra and Iconium.

3 Him would Paul have to go forth with him; **and took and circumcised him because of the Jews** which were in those quarters: for they knew all that **his father was a Greek.** (*a*)

4 And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem. [Ch. 15: 22–29.]

5 And so were the churches established in the faith, and increased in number daily. [Ch. 15: 41.]

6 Now when they had gone throughout Phrygia **and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia,** [Ch. 8: 29; 10: 19; 13: 2; 18: 22; Rom. 1: 13.] (*b*)

7 After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.

8 And they passing by Mysia came down to Troas. [Ch. 20: 6; 2 Cor. 2: 12, 13.]

9 And a vision appeared to Paul in the night: There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

10 And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them. [Ch. 9: 10–12; 22: 17; 2 Cor. 12: 1–4.]

PARALLELS.

(*a*) 1 Cor. 9: 20 **And unto the Jews, I became as a Jew, that I might gain the Jews;** to them that are under the law, as under the law, that I might gain them that are under the law;

1 Tim. 4: 14 Neglect not the gift that is in thee, **which was given thee by prophecy, with the laying on of the hands** of the presbytery.

(*b*) Gal. 4: 13 Ye know **how through infirmity of the flesh I preached the gospel unto you at the first.**

14 And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, *even* as Christ Jesus.

15 Where is then the blessedness ye spake of? for I bear you record, that, if *it had been* possible, ye would have plucked out your own eyes, and have given them to me.

19 My little children, of whom I travail in birth again until Christ be formed in you,

20 I desire to be present with you now, and to change my voice; for I stand in doubt of you.

§ 31. Paul and his Companions Arrive in Europe, and Begin their Labors at Philippi. Conversion of Lydia and her Household. Of the Jailer and his Family.

Philippi.—A. D. 52.

ACTS 16 : 11–40. 2 COR. 11 : 25. PHIL. 1 : 29, 30; 4 : 2, 3. 1 THESS. 2 : 2.

(1) Paul and his associates land in Europe at Neapolis, and begin their mission at Philippi, Acts 16 : 11, 12. (2) On the Sabbath, at the place of prayer, Lydia and her household are converted and baptized, ver 13–15. (3) She entertains Paul and his companions, ver. 15. (4) Paul casts out an evil spirit from a certain maid, ver. 16–18. (5) Which excites bitter persecution, ver. 19–21. (6) Paul and Silas beaten with rods, and cast into prison, ver. 22–24. (7) The songs of the prisoners heard at midnight, ver. 25. (8) An earthquake; the prison doors opened, and the prisoner's bonds loosed, ver. 26. (9) The jailer, about to kill himself, is restrained by Paul, ver. 27, 28. (10) He, in great fear and solicitude, inquires: "What must I do to be saved?" ver. 29, 30. (11) The answer of Paul and Silas, ver. 31. (12) The gospel preached to all his house, ver. 32. (13) The jailer and family are baptized, and all rejoice, believing, ver. 33, 34. (14) The magistrates, on the morrow, propose to let the prisoners go informally, ver. 35, 36. (15) Having borne persecution meekly, Paul asserts their Roman citizenship, ver. 37, 38. (16) And constrains the magistrates to give them an honorable discharge, ver. 38, 39. (17) They visit the house of Lydia, after which Paul and Silas depart, leaving, it would seem, Luke at Philippi, perhaps to watch over the church there, ver. 40.

ACTS 16.

11 Therefore loosing from Troas, we came with a straight course to Samothracia, and and the next *day* to Neapolis; [Ver. 17; ch. 1 : 1; Luke 1 : 2.]

12 And from thence to Philippi, which is the chief city of that part of Macedonia, *and* a colony: and we were in that city abiding certain days. [Phil. 1 : 1.]

13 And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and **spake unto the women which resorted thither.** (*a*)

14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard *us:* whose heart the Lord opened, that she attended unto the things which were spoken of Paul. [Rev. 2 : 18; Luke 24 : 45; Eph. 1 : 17, 18; Matt. 11 : 25.]

15 And when she was baptized, and her household, she besought *us*, saying,

PARALLELS.

(*a*) Phil. 4 : 2 I beseech **Euodias, and beseech Syntyche, that they be** of the same mind in the Lord.

3 And I entreat thee also, true yokefellow, **help those women which laboured with me in the gospel**, with Clement also, and *with* other of my fellow labourers, whose names *are* in the book of life.

ACTS 16.

If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us. [Ver. 34, 40; 18: 8.]

16 And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying: [Ver. 13; 1 Sam. 28: 7.]

17 The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation. [Mark 1: 23–25.]

18 And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ, to come out of her. And he came out the same hour. [Ch. 3: 6; Luke 13: 16.]

19 And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew *them* into the market-place unto the rulers, [Ch. 19: 24–27.]

20 And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city,

21 And teach customs, which are not lawful for us to receive, neither to observe, being Romans.

22 And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat *them*. [Ver. 37.]

23 And **when they had laid many stripes upon them, they cast them into prison, charging the jailer to keep them safely**: (*a*)

24 Who, having received such a charge, **thrust them into the inner prison, and made their feet fast in the stocks.** [Jer. 20: 2.] (*b*)

25 And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. [Ch. 5: 41; Job 35: 10.]

26 And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed. [Ch. 5: 19; 12: 7, 10.]

27 And the keeper of the prison, awaking out of his sleep, and seeing the

PARALLELS.

(*a*) PHIL. 1: 29 For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;

30 **Having the same conflict which ye saw in me, and now hear to be in me.**

2 COR. 11: 25. Thrice was I **beaten with rods.**

(*b*) 1 THESS. 2: 2 But even after that we had suffered before, and were **shamefully entreated, as ye know, at Philippi.**

ACTS 16.

prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. [Ch. 12: 19.]

28 But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.

29 Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas,

30 And brought them out, and said, Sirs, what must I do to be saved? [Ch. 2: 37.]

31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. [Ch. 2: 38, 39; 13: 38, 39.]

32 And they spake unto him the word of the Lord, and to all that were in his house.

33 And he took them the same hour of the night, and washed *their* stripes; and was baptized, he and all his, straightway. [Matt. 28: 19.]

34 And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house. [Ch. 8: 39.]

35 And when it was day, the magistrates sent the serjeants, saying, Let those men go.

36 And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace.

37 But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast *us* into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out. [Ver. 22, 23; ch. 22: 25–29.]

38 And the serjeants told these words unto the magistrates: and they feared, when they heard they were Romans.

39 And they came and besought them, and brought *them* out, and desired *them* to depart out of the city. [Ch. 22: 29; Matt. 8: 34.]

40 And they went out of the prison, and entered into *the house of* Lydia: and when they had seen the brethren, they comforted them, and departed. [Ver. 14, 15.]

§ 32. Paul and Silas at Thessalonica and Berea.

A. D. 52.

ACTS 17: 1–15. PHIL. 4: 14–16. 1 THESS. 1: 4, 5, 9, 10; 2: 9, 14–18; 3: 1, 2, 4. 2 THESS. 3: 7, 8.

(1) Paul and Silas proceed to Thessalonica, Acts 16: 1. (2) Some success among the Jews, ver. 2–4. (3) But far greater among the Gentiles, ver. 4. (4) The unbelieving Jews excite the populace against the missionaries, ver. 5; 1 Thess. 14, 15, 16. (5) Assault and persecute Jason their host, Acts 16: 5–9. (6) Paul and Silas sent away by night to Berea, ver. 10. (7) They find candid hearers, who search after the truth, ver. 11. (8) Many believe, both

Jews and Gentiles, ver. 12. (9) Hostile Jews came from Thessalonica, ver. 13. (10) Paul goes to Athens, leaving Silas and Timothy at Thessalonica, ver. 14, 15. (11) But desiring them to come to him, ver. 15.

ACTS 17.

1 Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: [Ch. 9:20; 13;5, 14; 14:1, etc.]

2 And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the Scriptures,

3 **Opening and alleging, that Christ must needs have suffered, and risen again from the dead,** and that this Jesus, whom I preach unto you, is Christ. (*a*)

4 And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.

5 But the Jews which believed not, moved with envy, took unto **them certain lewd fellows, of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people.** (*a*)

6 And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also; [Eph. 6:13.]

PARALLELS.

(*a*) 1 THESS. 1: 4. Knowing, brethren, beloved, your election of God.

5 **For our gospel came not unto you in word only, but also in power,** and in the Holy Ghost, and in much assurance; **as ye know what manner of men we were among you for your sake.**

9 For they themselves shew of us **what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God;**

10 And to wait for his Son from heaven, whom he raised from the dead, *even* Jesus, which delivered us from the wrath to come.

1 THESS. 2: 9 For ye **remember, brethren, our labour and travail:** for labouring night and day, because we would **not be chargeable unto any of you,** we preached unto you the gospel of God.

14 For ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus: for ye also have suffered **like things of your own countrymen, even as they have of the Jews:**

15 Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men:

16 Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins always: for the wrath is come upon them to the uttermost.

2 THESS. 3: 7 For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you;

8 Neither did we eat any man's **bread for naught; but wrought with labour and travail night and day, that we might not be chargeable to any of you.**

1 THESS. 3: 4 For verily, when we were with you, we told you before that

ACTS 17.

7 Whom Jason hath received, and these all do contrary to the decrees of Cesar, saying that that there is another king, *one* Jesus. [John 19: 15, 16; Matt. 2: 3.]

8 And they troubled the people and the rulers of the city, when they heard these things.

9 And when they had taken security of Jason, and of the others, they let them go. [1 Thess. 2: 17, 18.]

10 And **the brethren immediately sent away Paul and Silas by night unto Berea**: who coming *thither* went into the synagogue of the Jews. (*a*)

11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so, [Isa. 34: 16; John 5: 39.]

12 Therefore many of them believed: also of honourable women which were Greeks, and of men, not a few. [Ver. 4.]

13 But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people. [Ch. 14: 19.]

14 And then **immediately the brethren sent away Paul to go as it were to the sea**: but Silas and Timotheus abode there still. (*b*)

15 And they that conducted Paul brought him unto Athens: and receiving a **commandment unto Silas and Timotheus for to come to him with all speed, they departed.** (*c*)

PARALLELS.

we should suffer tribulation: even as it came to pass, and ye know.

(*a*) PHIL. 4: 14 Notwithstanding, ye have well done that ye did communicate with my affliction.

15 **Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated** with me as concerning giving and receiving, but ye only.

16 For even in Thessalonica ye sent once again unto my necessity.

(*b*) 1 THESS. 2: 17 But we, brethren, being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire.

18 Wherefore **we would have come unto you, even I Paul, once and again; but Satan hindered us.**

(*c*) 1 THESS. 3: 1 Wherefore when we could no longer forbear, we thought **it good to be left at Athens alone;**

2 And **sent Timotheus, our brother, and minister of God,** and our fellow labourer in the gospel of Christ, **to establish you, and to comfort you concerning your faith.**

§ 33. Paul at Athens.—His Speech on Mars' Hill.

A. D. 52.

ACTS 17: 16–34. PS. 9: 8. ISA. 42: 5.

(1) How Paul was affected by the idolatry at Athens, Acts 17:16. (2) Preaches to the Jews and proselytes in the synagogues, and daily to the people in the market-place, ver. 17. (3) Opposes the prevailing forms of idolatry and philosophy, ver. 17, 18. (4) What was thought of him and his preaching, ver. 19, 20. (5) They bring him upon Mars' Hill, and ask him to explain his teaching, ver. 21. (6) The character of the Athenians, ver. 21. (7) Paul addresses them, ver. 22. (8) He first commends their regard for religion, ver. 22, 23. (9) He would make known to them the true God, ver. 24. (10) Who is independent of all and the Author of all, ver. 25; Isa. 42: 5. (11) The Creator of all mankind, Acts 17: 26. (12) And the Disposer of all, ver. 27. (13) In order that they might seek and serve him, ver. 27, 28. (14) Since he is near them all, the Support and the Parent of all, ver. 28, 29. (15) Hence they should not think him like gold, silver, and stone, graven by man's art and device, ver. 29. (16) Thus far God had forborne, but now commands men to repent, ver. 30. (17) No longer could men safely continue thus, because a day of judgment had been appointed (Ps. 9: 8), and rendered certain by the resurrection of Jesus Christ, ver. 31. (18) At this point Paul is interrupted by the clamors of his hearers, ver. 32. (19) The effect of his address, ver. 32–34.

ACTS 17.

16 Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry. [1 Thess. 3: 1, 2; 2 Pet. 2: 8.]

17 Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.

18 Then certain philosophers of the Epicureans, and of the Stoics, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection.

19 And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, *is?*

20 For thou bringest certain strange things to our ears: we would know therefore what these things mean.

21 (For all the Athenians, and strangers which were there, spent their time in nothing else, but either to tell or to hear some new thing.)

22 Then Paul stood in the midst of Mars' hill, and said, *Ye* men of Athens, I perceive that in all things ye are too superstitious. [2 Tim 2: 16, 17.]

23 For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

24 God that **made the world and all things therein, seeing**

ACTS 17.

that he is Lord of heaven and earth, dwelleth not in temples made with hands; (*a*) [Matt. 11: 25; ch. 14: 15; 7: 48.]

25 Neither is worshipped with man's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; [Num. 16: 22; Zech. 12: 1.]

26 And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; [Gen. 3: 20; Deut. 32: 7, 8.]

27 That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: [Ch. 15: 17; 14: 17.]

28 For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. [Job 12: 10; Heb. 1: 3; Tit. 1: 12.]

29 Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. [Isa. 46: 5–7; Hab. 2: 19, 20.]

30 And the times of this ignorance God winked at; but now commandeth all men every where to repent: [Ch. 14: 16; Rom. 3: 25; Luke 24: 47.]

31 Because he hath **appointed a day, in the which he will judge the world in righteousness** by *that* man whom he hath ordained; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead. (*b*) [Ch. 10: 42; Ps. 96: 13; 98: 9; 2 Cor. 5: 10.]

32 And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this *matter*. [Ch. 2: 13; 24: 25.]

33 So Paul departed from among them.

34 Howbeit certain men clave unto him, and believed: among the which *was* Dionysius the Areopagite, and a woman named Damaris, and others with them. [Ch. 28: 24, 29.]

§ 34. Paul at Corinth. His Labors There; and His Arraignment Before Gallio.

A. D. 52–54.

ACTS 18: 1–17. 1 COR. 1: 1, 14, 16; 2: 2, 3; 4: 11, 12. 2 COR. 1: 19; 11: 8, 9. 1 THESS. 3: 6, 7. ISA. 43: 5. JER. 1: 8.

(1) Paul goes from Athens to Corinth, Acts 18: 1. (2) Finds Aquila and Priscilla, ver. 2. (3) They work together as tent-makers, ver. 3. (4) Preaches in the synagogues, ver. 4.

PARALLELS.

(*a*) Isa. 42: 5 Thus saith God the Lord, he that **created the heavens, and stretched them out**: he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein.

(*b*) Ps. 9: 8 **And he shall judge the world in righteousness**, he shall minister judgment to the people in uprightness.

(5) Silas and Timothy come to him, ver. 5. (6) The Jews fiercely oppose, ver. 6. (7) Turns to the Gentiles, ver. 6, 7. (8) Some success, ver. 8. (9) Receives a special divine assurance of safety and success, ver. 9, 10. (10) Continues a year and a half, ver. 11. (11) The Jews bring Paul before Gallio, ver. 12, 13. (12) Gallio refuses to have anything to do with the case, ver. 14–16. (13) The Jews become the objects of popular indignation, ver. 17.

ACTS 18.

1 After these things Paul departed from Athens, and came to Corinth; [1 Cor. 2: 1.]

2 And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla, (because that Claudius had commanded all Jews to depart from Rome,) and came unto them. [Ch. 2: 9; 10: 28; 18: 26; Rom. 16: 3, 4; 1 Cor. 16: 19; 2 Tim. 4: 19; 1 Pet. 1: 1.]

3 And because he **was of the same craft, he abode with them, and wrought**: (for by their occupation they **were tentmakers.**) (*a*)

4 And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks. [Ch. 13: 43; 14: 1.]

5 And when **Silas and Timotheus were come from Macedonia,** Paul was pressed in the spirit, **and testified to the Jews that Jesus was Christ.** (*b*)

6 And when they opposed themselves, and blasphemed, he shook *his* raiment, and said unto them, Your blood *be* upon your own heads; I *am* clean: from henceforth I will go unto the Gentiles.

7 And **he departed thence, and entered into a certain man's house, named Justus,** *one* that worshipped God, whose house joined hard to the synagogue. (*c*)

PARALLELS.

(*a*) 1 Cor. 4: 11 Even unto this present hour we **both hunger, and thirst, and are naked,** and are buffeted, and have no certain dwelling-place: [1 Cor. 9: 6-12; 2 Cor. 11: 7-9; Acts 17: 2, 3; 1 Thess. 2: 9, 10; 4: 11.]

12 **And labour, working with our own hands: being reviled, we bless**; being persecuted, we suffer it.

(*b*) 2 Cor. 1: 19 For the Son of God, **Jesus Christ, who was preached among** you by us, *even* by me and Silvanus and **Timotheus,** was not yea and nay, but in him was yea.

1 Cor. 2: 2 For I determined not to know any thing among you, **save Jesus Christ, and him crucified.**

3 And I was with you in weakness, and in fear, and in much trembling.

1 Thess. 3: 6 But now when **Timotheus came from you unto us,** and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also *to see* you:

7 Therefore, brethren, **we were comforted over you in all our affliction** and distress by your faith.

(*c*) 2 Cor. 11: 8 I robbed other churches, taking wages *of them,* to do you service.

9 And when I was present with you, and wanted, **I was chargeable to**

ACTS 18.

8 And **Crispus, the chief ruler of the synagogue, believed on** the Lord with all his house; and many of the Corinthians hearing believed, and were baptized. (*a*)

9 Then spake the Lord to Paul in the night by a vision, Be **not afraid, but speak, and hold not thy peace**: (*b*)

10 For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.

11 And he continued *there* a year and six months, teaching the word of God among them.

12 And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat, [Ch. 13: 7.]

13 Saying, This *fellow* persuadeth men to worship God contrary to the law.

14 And when Paul was now about to open *his* mouth, Gallio said unto the Jews, If it were a matter of wrong or wicked lewdness, O *ye* Jews, reason would that I should bear with you:

15 But if it be a question of words and names, and *of* your law, look ye *to it;* for I will be no judge of such *matters.* [Ch. 23: 29; 25: 19.]

16 And he drave them from the judgment seat.

17 Then all the Greeks took **Sosthenes, the chief ruler** of the synagogue, and beat *him* before the judgment seat. And Gallio cared for none of those things. (*c*)

§ 35. PAUL RETURNS TO ANTIOCH BY WAY OF EPHESUS, CESAREA, AND JERUSALEM.

A. D. 54.

ACTS 18: 18–22.

(1) Paul tarries still at Corinth, Acts 18: 18. (2) Departs for Syria, having taken a vow, ver. 18. (3) Stopped at Ephesus, reasons in the synagogue, and then hastens on his journey towards Jerusalem, ver. 19, 20. (4) Arrives at Cesarea, visits Jerusalem, and then goes to Antioch, ver. 21, 22.

PARALLELS.

no man: for that which was lacking to me the brethren which came from Macedonia supplied:

(*a*) 1 COR. 1: 14 I thank God that **I baptized none of you, but Crispus and Gaius**; [Ch. 16: 15, 34.]

16 And I baptized also the household of Stephanas:

(*b*) JER. 1: 8 **Be not afraid of their faces: for I am with thee to deliver thee, saith the LORD.**

ISA. 43: 5 "**Fear not; for I am with thee.**" [2 Thess. 3: 2; 1 Cor. 2: 3.]

(*c*) 1 COR. 1: 1 Paul, called *to be* an apostle of Jesus Christ through the will of God, and **Sosthenes our brother.**

ACTS 18.

18 And Paul *after* **this tarried there yet a good while**, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn *his* head in Cenchrea: for he had a vow. (*a*) [Ch. 21: 24; Num. 6: 5, 18; 1 Cor. 9: 20.]

19 And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews.

20 When they desired *him* to tarry longer time with them, he consented not;

21 But bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, if God will. And he sailed from Ephesus. [1 Cor. 4: 19; James 4: 15.]

22 And when he had landed at Cesarea, and gone up, and saluted the church, he went down to Antioch.

PARALLEL.

(*a*) **About this time, at Corinth**, Paul probably wrote the First and Second Epistles to the Thessalonians. [Ch. 18: 1, 5; 1 Thess. 1: 1; 2: 17; 3: 1, 6; 2 Thess. 1: 1.]

Some suppose that Paul made his second visit to Corinth (pp. 216–218) during his three years' ministry at Ephesus, somewhere after Acts 19 : 10. In that case the date of First Thessalonians would be A. D. 52, and of Second Thessalonians A. D. 53. But there are difficulties in putting Paul's second visit at that time. I still incline to the view that it occurred between this and the preceding section. See on p. 218, and Clark's "Acts" in "A People's Commentary." [Ch. 18 : 11, 17.]

PART VII.

THE THIRD MISSIONARY TOUR OF PAUL.

About three years and a half.—A. D. 54–58.

§ 36. Paul Visits Galatia and Phrygia. Apollos Comes to Ephesus.

Antioch and Asia Minor.—A. D. 54, 55.

ACTS 18: 23–28. 1 COR. 16: 1, 2. GAL. 2: 11–21.

(1) Paul at Antioch, Acts 18: 23; Gal. 2: 13–21. (2) His departure to Galatia and Phrygia, Acts 18: 23. (3) Apollos comes to Ephesus, ver. 24. (3) Teaches; but knows only the baptism of John, ver. 25. (5) He is instructed by Priscilla and Aquila, ver. 26. (6) Goes to Achaia, and to Corinth, ver. 27; ch. 18: 1. (7) His preaching to the Jews, ver. 28.

ACTS 18.

25 And **after he had spent some time there,** he departed, and went over *all* the country of Galatia and Phrygia in order, **strengthening all the disciples.** (*a*)

PARALLELS.

(*a*) Gal. 2: 11 But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

12 For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.

13 And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

14 But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before *them* all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

15 We *who* are Jews by nature, and not sinners of the Gentiles,

16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

17 But if, while we seek to be justified by Christ, we ourselves also are found sinners, *is* therefore Christ the minister of sin? God forbid.

18 For if I build again the things which I destroyed, I make myself a transgressor.

19 For I through the law am dead to the law, that I might live unto God.

20 I am crucified with Christ: nevertheless I live: yet not I, but Christ

ACTS 18.

24 And a certain Jew named Apollos, born at Alexandria, an eloquent man, *and* mighty in the Scriptures, came to Ephesus. [1 Cor. 1 : 12; 3 : 5–7.]

25 This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. [Ch. 19 : 3–5.]

26 And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto *them*, and expounded unto him the way of God more perfectly.

27 And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace: [2 Cor. 3 : 1.]

28 For he mightily convinced the Jews, *and that* publicly, shewing by the Scriptures that Jesus was Christ. [Ver. 5.]

§ 37. Paul Comes to Ephesus. Rebaptizes Certain Disciples of John. Preaches and Performs Miracles. Jewish Exorcists.

A. D. 56, 57.

ACTS 19 : 1–20. 1 COR. 8 : 8, 9, 10.

(1) Paul comes to Ephesus, Acts 19 : 1. (2) Finds certain disciples ignorant of the Holy Spirit, ver. 2. (3) Who had been baptized into John's baptism, ver. 3. (4) Paul instructs them more fully, after which they are baptized, ver. 4, 5. (5) Paul lays his hands on them, 6, 7. (6) He preaches three months in the synagogue, ver. 8. (7) There being much opposition, Paul separates the disciples, ver. 9. (8) Thus continuing for two years, the gospel is spread through the province of Asia, ver. 10. (9) Special miracles performed by Paul, ver. 11, 12. (10) Attempt of certain exorcists to imitate the miracles of Paul, ver. 13. (11) Their defeat (the sons of one Sceva), by the evil spirit, ver. 14–16. (12) Thus the name of the Lord Jesus was magnified, ver. 17. (13) Many renounce their magical practices, and burn their books, ver. 18–20.

ACTS 19.

1 And it came to pass, that while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, [Ch. 18 : 24.]

PARALLELS.

liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

21 I do not frustrate the grace of God: for if righteousness *come* by the law, then Christ is dead in vain.

1 Cor. 16: 1 Now concerning the collection for the saints, as **I have given order to the churches of Galatia, even so do ye.**

2 Upon the first *day* of the week let every one of you lay by him in store, as *God* hath prospered him, that there be no gatherings when I come.

ACTS 19.

2 He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. [Ch. 11 : 15–17.]

3 And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.

4 Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. [Matt. 3 : 11, 12; Acts 8 : 16, 17.]

5 When they heard *this*, they were baptized in the name of the Lord Jesus. [Ch. 10 : 45, 46, and 1 Cor. 14 : 22.]

6 And when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

7 And all the men were about twelve.

8 And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. [2 Cor. 5 : 11.]

9 But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. [Ch. 9 : 2; 2 Cor. 2 : 16.]

10 And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks. [Ch. 20 : 31; 1 Cor. 16 : 9; Rev. 1 : 4, 11.]

11 And God wrought special miracles by the hands of Paul:

12 So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them. [Ch. 5 : 15, 16.]

13 Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus, whom Paul preacheth. [Matt. 12 : 27; 1 Sam. 28 : 7; Acts 16 : 16, 17.]

14 And there were seven sons of *one* Sceva, a Jew, *and* chief of the priests, which did so.

15 And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?

16 And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded. [Matt. 8 : 28, 29.]

17 And this was known to all the Jews and Greeks also dwelling at Ephesus: and fear fell on them all, and the name of the Lord Jesus was magnified. [Ch. 5 : 5–11; Luke 7 : 16.]

ACTS 19.

18 And many that believed came, and confessed, and shewed their deeds. [Matt. 3: 6.]

19 Many of them also which used curious arts brought their books together, and burned them before all *men:* and they counted the price of them, and found *it* fifty thousand *pieces* of silver. [Gen. 25: 4; Deut. 7: 5, 25.]

20 So **mightily grew the word of God and prevailed.** (*a*)

§ 38. PAUL PROPOSES TO LEAVE EPHESUS; BUT TARRIES AWHILE. DEMETRIUS EXCITES A TUMULT.

A. D. 57.

ACTS 19: 21–41. ROM. 1: 13–15. 1 COR. 4: 17–19; 16: 19. EPH. 2: 19–22.

(1) Paul purposes a journey to Jerusalem, and thence to Rome, Acts 19: 21; Rom. 1: 13–15. (2) Sends Timothy and Erastus into Macedonia, the former to go to Corinth, if he could, Acts 19: 22; 1 Cor. 4: 17–19. (3) A tumult excited regarding the Christian way of life, etc., by Demetrius and his craftsmen, Acts 19: 23–25. (4) Their motive—fear of losing their business and their wealth, ver. 25. (5) The address of Demetrius, ver. 26, 27. (6) The effect—the craftsmen cry aloud; the city filled with confusion; the crowd rushing, with Gaius and Aristarchus, into the theatre, ver. 28, 29. (7) The disciples and certain Asiarchs keep Paul from entering, ver. 30, 31. (8) Great confusion, ver. 32. (9) At the appearance of Alexander, a Jew, all cry out again, ver. 33, 34. (9) The town clerk quiets the people, ver. 35. (10) His address—such excitement unbecoming the Ephesians, who were above all suspicion in religious matters; nothing could be proved against these men; it was unnecessary, for the courts were open to Demetrius and his craftsmen; liable to be called to an account by the Roman authorities, ver. 35–40. (11) The assembly dismissed, ver. 41.

ACTS 19.

21 After these things were ended, **Paul purposed in the spirit, when he had passed through Macedonia and Achaia,** to go to Jerusalem, saying, After I have been there, **I must also see Rome.** (*b*)

22 So he sent into Macedonia two of them that ministered unto him, **Timotheus and Erastus: but he himself stayed in Asia for a season.** (*b*)

23 And the same time there arose no small stir about that way. [2 Cor. 1: 8.]

24 For a certain *man* named Demetrius, a silversmith, which made silver

PARALLELS.

(*a*) 1 COR. 16: 8 But I will tarry at Ephesus until Pentecost.

9 **For a great door and effectual is opened unto me, and there are many adversaries.**

10 Now if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also *do.*

(*b*) ROM. 1: 13 Now I would not have you ignorant, brethren, that often-

ACTS 19.

shrines for Diana, brought no small gain unto the craftsmen; [Ch. 16: 19; 17: 5.]

25 Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth.

26 Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands: [Ch. 14: 15; 17: 29.]

27 So that not only this our craft is in danger to be set at nought; **but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed,** whom all Asia and the world worshippeth. (*a*)

28 And when they heard *these sayings*, they were full of wrath, and cried out, saying, Great *is* Diana of the Ephesians. [Eph. 6: 12, 13–17.]

29 And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre. [Ch. 20: 4; 27: 2; Col. 4: 10; Philem. 24.]

30 And when Paul would have entered in unto the people, the disciples suffered him not.

PARALLELS.

times I **purposed to come unto you, (but was let hitherto,)** that I might have some fruit among you also, even as among other Gentiles.

14 I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.

15 So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

1 Cor. 4: 17 For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church. [Rom. 15: 23–28; 1 Cor. 16: 10.]

18 Now some are puffed up, as though I would not come to you.

19 **But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power.**

1 Cor. 16: 19 The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, **with the church that is in their house.**

(*a*) Eph. 2: 19 Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God;

20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the **chief corner stone;**

21 **In whom all the building fitly framed together groweth unto a holy temple in the Lord:**

22 In whom ye also **are builded together for a habitation of God** through the Spirit.

ACTS 19.

31 And certain of the chief of Asia, which were his friends, sent unto him, desiring *him* that he would not adventure himself into the theatre.

32 Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together.

33 And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defence unto the people.

34 But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great *is* Diana of the Ephesians.

35 And when the town clerk had appeased the people, he said, *Ye* men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the *image* which fell down from Jupiter?

36 Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly.

37 For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess.

38 Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies: let them implead one another.

39 But if ye inquire any thing concerning other matters, it shall be determined in a lawful assembly.

40 For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse.

41 And when he had thus spoken, he dismissed the assembly.

§ 39. Paul Again Visits Macedonia and Greece. Returns Through Macedonia and Spends a Week in Troas.

A. D. 57, 58.

ACTS 20: 1–12. 2 COR. 1: 15, 16; 2: 12, 13; 7: 5, 6; 12: 14; 13: 1. ROM. 15: 18, 19, 25, 26; 16: 1, 21–23.

(1) Paul leaves the church at Ephesus and departs for Macedonia, Acts 20: 1. (2) Comes to Troas, but finding not Titus, goes into Macedonia, ver. 1; 2 Cor. 2: 12, 13; 7: 5, 6. (3) Preaches as far as Illyricum, Acts 20: 2; Rom. 15: 18, 19. (4) Minded to go to Corinth, 2 Cor. 1: 15, 16. (5) Writes his Second Epistle to the Corinthians, and proposes to visit the Corinthian brethren the third time, 2 Cor. 12: 14; 13: 1. (6) Goes into Greece, and spends three months there, Acts 20: 2, 3. (7) Writes his Epistle to the Romans from Corinth, ver. 3; Rom. 16: 1, 21–23; 15: 25, 26. (8) On account of a plot against him by the Jews he determines to return through Macedonia to Syria, Acts 20: 3. (9) Who accompanied him, ver, 4, 5. (10) Sails from Philippi after the Passover to Troas, where they remain seven

ACTS 20.

days, ver. 6. (11) Breaks bread on the first day of the week, and prolongs his farewell meeting till break of day, ver. 8–11. (12) Miraculously restores to life a young man who had fallen from a third story, ver. 9–12. (13) Departs from Troas at break of day, ver. 1.

ACTS 20.

1 And after the uproar was ceased, Paul called unto *him* the disciples, and embraced *them*, and **departed for to go into Macedonia.** (*a*)

2 And when he had gone over those parts, and had given them much exhortation, **he came into Greece.** (*b*)

3 And *there* **abode three months.** And when the Jews laid wait for him, as he was about to **sail into Syria, he purposed to return through Macedonia.** (*c*)

4 And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and **Timotheus**; and of Asia, Tychicus and Trophimus. (*c*) [Ch. 19: 29; Eph. 6: 21; Col. 4: 7; 2 Tim. 4: 12, 20; Tit. 3: 12; Acts 21: 29.]

5 These going before tarried for us at Troas.

PARALLELS.

(*a*) 2 Cor. 2: 12 Furthermore, **when I came to Troas** to *preach* Christ's gospel, and a door was opened unto me of the Lord,

13 I had no rest in my spirit, because I found not Titus my brother; but taking my leave of them, I went from thence into Macedonia.

2 Cor. 7: 5 For, **when we were come into Macedonia,** our flesh had no rest, but we were troubled on every side; without *were* fightings, within *were* fears.

6 Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus.

Rom. 15: 18 For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed,

19 Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and **round about unto Illyricum, I have fully preached** the gospel of Christ.

(*b*) 2 Cor. 1: 15 And in this confidence I was minded to come unto you before, that ye might have a second benefit;

16 And to pass by **you into Macedonia, and to come again out** of Macedonia unto you, and of you to be brought on my way toward Judea.

2 Cor. 12: 14 **Behold, the third time I am ready to come to you.**

2 Cor. 13: 1 **This is the third time I am coming to you.**

(*c*) Rom. 16: 1 **I commend unto you Phebe** our sister, which is a servant of the church **which is at Cenchrea:**

21 **Timotheus** my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.

ACTS 20.

6 And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days. [1 Cor. 16: 2; Rev. 1: 10; ch. 2: 42.]

7 And upon the first *day* of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow: and continued his speech until midnight.

8 And there were many lights in the upper chamber, where they were gathered together. [Ch. 14: 19; 1 Kings 17: 21.]

9 And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.

10 And Paul went down, and fell on him, and embracing *him* said, Trouble not yourselves; for his life is in him. [2 Kings 4: 34, 35; Mark 5: 39.]

11 When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.

12 And they brought the young man alive, and were not a little comforted.

§ 40. PAUL AND HIS COMPANIONS PROSECUTE THEIR JOURNEY TO MILETUS, WHERE HE SENDS FOR AND ADDRESSES THE ELDERS OF THE CHURCH AT EPHESUS.

A. D. 58.

ACTS 20: 13–38. ROM. 15: 30–32. 1 COR. 4: 11, 12. PS. 74: 2.

(1) Paul's companions go before him by ship to Assos, Acts 20: 13. (2) Paul going thither on foot, sails with them down the Ægean Sea to Miletus, ver. 14–16. (3) Where he sends for the elders of the Ephesian Church, and takes leave of them in an impressive address, ver. 17, 18.

THE ADDRESS:—(4) He reminds them of the spirit and character of his ministry, ver. 18–21. (5) He refers to his own expected sufferings, which he was ready to bear, and assures them that he will see them no more on earth, ver. 22–25. (6) He testifies to his own fidelity in the ministerial office among them, ver. 26, 27. (7) And exhorts them to a like faithfulness and watchfulness over the flock which had been entrusted to them, and was to be exposed to ravages of false teachers, ver. 28–31. (8) He finally commends them to God, and enforces generous and disinterested labor by his own example, and a memorable saying of the Lord Jesus, ver. 32–35. (9) Having thus spoken, Paul prays with them, ver.

PARALLELS.

22 I Tertius, who wrote *this* epistle, salute you in the Lord.

23 **Gaius** mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother.

ROM. 15: 25 But now **I go unto Jerusalem to minister unto the saints.**

26 For it hath pleased them of **Macedonia and Achaia to make a certain contribution** for the poor saints which are at Jerusalem.

36. (10) The touching scene that followed, ver. 37, 38. (11) The elders escort Paul on his way to the ship, ver. 38.

ACTS 20.

13 And we went before to ship, and sailed unto Assos, there intending to take in Paul; for so had he appointed, minding himself to go afoot. [Ver. 11.]

14 And when he met with us at Assos, we took him in, and came to Mitylene. [Ver. 4; ch. 21: 29; 2 Tim. 4: 20.]

15 And we sailed thence, and came the next *day* over against Chios; and the next *day* we arrived at Samos, and tarried at Trogyllium; and the next *day* we came to Miletus.

16 For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost. [Ch. 2: 1.]

17 And from Miletus he sent to Ephesus, and called the elders of the church.

18 And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, [Ver. 31.]

19 Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews: [Phil. 2: 3; 1 Pet. 5: 5; 1 Cor. 2: 4; Phil. 3: 18; 2 Cor. 1: 8–10.]

20 *And* how I kept back nothing that was profitable *unto you*, but have shewed you, and have taught you publicly, and from house to house, [2 Cor. 4: 2; Gal. 1: 10; 1 Thess. 2: 4; Acts 19: 8, 9.]

21 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. [Ch. 26: 20; Ps. 51: 4.]

22 And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: [Ch. 19: 21; 21: 13.]

23 Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. (*a*)

24 But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God. [2 Cor. 12: 10; Phil. 2: 17.]

PARALLELS.

(*a*) ROM. 15: 30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that **ye strive together with me in your prayers to God for me;**

31 **That I may be delivered from them that do not believe in Judea; and that my service which I have for Jerusalem may be accepted of the saints;**

32 That I may come unto you with joy by the will of God, and may with you be refreshed.

ACTS 20.

25 And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

26 Wherefore I take you to record this day, that I *am* pure from the blood of all *men.*

27 For I have not shunned to declare unto you all the counsel of God. [Ver. 20; Eph. 3: 2–11.]

28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the **church of God, which he hath purchased with his own blood.** (*a*) [1 Tim. 4: 16; Acts 13: 2; 14: 23.]

29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. [Ver. 30; Matt. 7: 15.]

30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. [1 Tim. 4: 1–4; 2 Tim. 2: 17; Rev. 2: 2–7.]

31 Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears. [Ch. 19 : 8, 10, 22.]

32 And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. [Ch. 26 : 18; Eph. 1: 18.]

33 I have coveted no man's silver, or gold, or apparel.

34 Yea, ye yourselves know, that **these hands have ministered unto my necessities, and to them** that were with me. (*b*) [Ch. 18: 3.]

35 I have shewed you all things, how that so **labouring ye ought to support the weak, and to** remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. (*b*) [2 Thess. 3: 7–9.]

36 And when he had thus spoken, he kneeled down, and prayed with them all. [Ch. 7 : 60; 9 : 40.]

37 And they all wept sore, and fell on Paul's neck, and kissed him, [Gen. 45: 14; 46: 29.]

38 Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship. [Ch. 15: 3; 21: 5.]

PARALLELS.

(*a*) Ps. 74: 2 Remember **thy congregation, which thou hast purchased of old.**

(*b*) 1 Cor. 4: 11 Even unto this present hour we **both hunger, and thirst,** and are naked, and are buffeted, and have no certain dwelling place;
12 **And labour, working with our own hands.**

§ 41. The Voyage of Paul to Tyre. Visit to Cesarea. Journey to Jerusalem.

April and May.—A. D. 58.

ACTS 21: 1–16.

(1) Paul and his companions sail by the way of Coos and Rhodes to Patara, Acts 21: 1. (2) Taking another ship they sail toward Phenicia, passing south of Cyprus, landing at Tyre in Syria, ver. 2, 3. (3) They tarry there with the disciples seven days, who warn Paul against going up to Jerusalem, ver. 4. (4) About to depart, Paul and his companions are escorted on their way out of the city. Prayer on the beach. Embarking in the ship, ver. 5, 6. (5) They complete their voyage at Ptolemais, where tarrying a day they go by land to Cesarea, and stop with Philip the evangelist, ver. 7–9. (6) While remaining some days, a prophet, Agabus, foretells with emblematic action the arrest of Paul at Jerusalem, ver. 10, 11. (7) All unite in urging Paul not to go up to Jerusalem, ver. 12. (8) Paul's remonstrance and determination to go, according to God's will, ver. 13, 14. (9) They go to Jerusalem, and lodge with Mnason of Cyprus, an early disciple, ver. 16.

ACTS 21.

1 And it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto Coos, and the *day* following unto Rhodes, and from thence unto Patara: [Ch. 20: 4; 21: 29; 27: 2.]

2 And finding a ship sailing over unto Phenicia, we went aboard, and set forth.

3 Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unload her burden.

4 And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem. [Matt. 15: 21; Acts 11: 19; 15: 3; ver. 10–13.

5 And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till *we were* out of the city: and we kneeled down on the shore, and prayed. [Ch. 20: 38.]

6 And when we had taken our leave of one another, we took ship; and they returned home again.

7 And when we had finished *our* course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day.

8 And the next *day* we that were of Paul's company departed, and came unto Cesarea; and we entered into the house of Philip the evangelist, which was *one* of the seven; and abode with him. [Ch. 9: 30; 8: 40; 18: 22; Eph. 4: 11; 2 Tim. 4: 5.]

9 And the same man had four daughters, virgins, which did prophesy.

10 And as we tarried *there* many days, there came down from Judea a certain prophet, named Agabus. [Ch. 13: 31; 27: 20.]

ACTS 21.

11 And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver *him* into the hands of the Gentiles. [1 Kings 22: 11; Isa. 20: 2, 3; Jer. 13: 1–11.]

12 And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem. [Ch. 20: 4.]

13 Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. [Ch. 20: 22; 5: 41.]

14 And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

15 And after those days we took up our carriages—(*our baggage*)—and went up to Jerusalem.

16 There went with us also *certain* of the disciples of Cesarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge.

LUKE AND HIS GOSPEL.

From Acts 21 : 16, 18, and 27 : 1 it appears that Luke was with Paul both in his coming into Judea and in his leaving it. It is natural to suppose that Luke continued the two years in Judea and in some connection with the apostle. The time and place were most favorable for "accurately tracing all things from the very first" concerning Jesus, and for writing his Gospel. If so, it was composed during the years 58–60 A. D.

PART VIII.

PAUL'S APPREHENSION AND IMPRISONMENT IN JUDEA.

Two Years.—A. D. 58–60.

§ 42. Paul at Jerusalem Assumes a Vow to Conciliate the Hebrew Christians.

May.—A. D. 58.

ACTS 21: 17–26. 1 COR. 9: 19–22. NUM. 6: 5.

(1) Paul's reception at Jerusalem by the brethren, Acts 21: 17. (2) He goes in unto the elders, ver. 17. (3) Rehearses what God had wrought by him among the Gentiles, ver. 18. (4) They glorify God; and advise him to conciliate the Jews by joining some Nazarites in their devotions, ver. 20–24. (5) And this would not interfere with the liberty of Gentile Christians, ver. 25. (6) He accedes; and enters at once upon the necessary ceremonies, ver. 26.

ACTS 21.

17 And when we were come to Jerusalem, the brethren received us gladly.

18 And the *day* following Paul went in with us unto James; and all the elders were present. [Ch. 12: 17; 15: 13; Gal. 2: 12.]

19 And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry. [Ch. 15: 4; 18: 22.]

20 And when they heard *it*, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe: and they are all zealous of the law: [1 Cor. 4: 15; 14: 19.]

21 And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise *their* children, neither to walk after the customs. [1 Cor. 7: 18; Rom. 14: 2–7; Gal. 3: 24, 25; 5: 3.]

22 What is it therefore? the multitude must needs come together: for they will hear that thou art come.

23 Do **therefore this that we say to thee: We have four men which have a vow on them;** (*a*) [Num. 6: 2–21.]

24 **Them take, and purify thyself with them, and be at charges with them, that they may shave their heads:** and all may know that those things, whereof they were informed concerning thee, are nothing; but *that* thou thyself also walkest orderly, and keepest the law. (*a*)

PARALLELS.

(*a*) 1 Cor. 9: 19 For though I be free from all *men*, yet have I made myself servant unto all, that I might gain the more.

20 **And unto the Jews I became as a Jew, that I might gain**

ACTS 21.

25 As touching the Gentiles which believe, we have written *and* concluded that they observe no such thing, save only that they keep themselves from *things* offered to idols, and from blood, and from strangled, and from fornication. [Ch. 15: 19–21.]

26 Then Paul took the men, and the next **day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.** (*a*) [Ver. 27; Num. 6: 13–17.]

§ 43. PAUL'S SEIZURE BY THE JEWS, AND HIS FIRST RESCUE BY THE ROMAN COMMANDER.

May.—A. D. 58.

ACTS 21: 27–36; 23: 26, 27; 24: 17, 18.

(1) Jews from the province of Asia stir up the people and lay hands on Paul, Acts 21. 27. (2) When they did this, ver. 27. (3) Their pretext, ver. 28. (4) Reason of this pretext, ver. 29. (5) The result—all the city moved; Paul dragged out of the temple, ver. 30. (6) The chief captain hears of the tumult, and with soldiers rescues Paul, and binds him with chains, ver. 31–33. (7) Amid great confusion, the chief captain orders him to be taken to the fortress, ver. 34, 35. (8) The multitude crying, Away with him, ver. 36.

ACTS 21.

27 And when the seven days were almost ended, **the Jews which were of Asia, when they saw him in the temple,** stirred up all the people, and laid hands on him, (*b*)

PARALLELS.

the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;

21 To them that are without law, as without law, (being not without law to God, but under the law of Christ,) that I might gain them that are without law.

22 **To the weak became I as weak, that I might gain the weak:** I am made all things to all *men*, that I might by all means save some.

(*a*) NUM. 6: 5 All the days of the vow of his separation there shall no razor come upon his head: **until the days be fulfilled, in the which he separateth himself unto the LORD, he shall be holy, and shall let the locks of the hair of his head grow.**

(*b*) ACTS 24: 17 Now after **many years I came to bring alms to my nation, and offerings.** [Ch. 20: 19.]

18 Whereupon **certain Jews from Asia found me purified in the temple,** neither with multitude, nor with tumult.

ACTS 21.

28 Crying out, Men of Israel, help: This is the man, that teacheth all *men* everywhere against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place. [Ch. 6: 13; 20: 4.]

29 (For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.)

30 And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut.

31 And as they went about to kill him, tidings came unto the **chief captain of the band,** that all Jerusalem was in an uproar: [John 16: 2.]

32 Who immediately **took soldiers and centurions, and ran down unto them:** and when they saw the chief captain and the soldiers, they **left beating of Paul.** (*a*)

33 Then the chief captain came near, and took him, and commanded *him* to be bound with two chains: and demanded who he was, and what he had done. [Ver. 11: ch. 20: 23.]

34 And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle.

35 And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him. [Ch. 22: 22; Luke 23: 18.]

§ 44. PAUL'S ADDRESS TO THE PEOPLE ON THE STAIRS OF THE CASTLE OF ANTONIA. Compare §§ 16, 17.

May.—A. D. 58.

ACTS 21: 37–40; 22: 1–21.

(1) Paul asks permission of the chief captain to address the people, Acts 21: 37. (2) The captain supposes him to be a certain Egyptian impostor, ver. 38. (3) Paul declares who he is, obtains permission, and addresses the people below from the stairs of the castle, ver. 39, 40. (4) Speaks in Hebrew, or Aramæan, thereby obtaining more quiet and better attention, ch. 22: 1, 2. (5) Recites his early training, zeal, and activity as a Jew, ver. 3. (6) His persecutions of Christians, as the high-priest and elders then living knew, ver. 4, 5.

PARALLELS.

(*a*) ACTS 23: 26 **Claudius Lysias unto the** most excellent governor Felix *sendeth* greeting.

27 **This man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having** understood that he was a Roman. [Ch. 22: 28, 29; 24: 27.]

(7) Relates his conversion: how Jesus appeared to him near Damascus; how he was led blind into the city; how Ananias, a devout man according to the law, and respected by all the Jews, visited him, restored his sight, instructed and baptized him, ver. 6–16. (8) Afterward he went to Jerusalem, and while praying was in a trance, or ecstacy, and saw Jesus, who commanded him to depart quickly from Jerusalem, as the Jews would not hear him, ver. 17, 18. (9) Paul wishes to remain, thinking that his former zeal against Christ, and his remarkable conversion, would fit him to work among his countrymen, ver. 19, 20. (10) But Jesus, knowing that this would not be the case, commissions him to go to the Gentiles, ver. 21.

ACTS 21.

37 And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek?

38 Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?

39 But Paul said, I am a man *which am* a Jew of Tarsus, *a city* in Cilicia, a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people. [Ch. 22: 3; Rom. 11: 1; 2 Cor. 11: 22; Phil. 3: 5.]

40 And when he had given him license, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spoke unto *them* in the Hebrew tongue, saying, [Ch. 12: 17.]

ACTS 22.

1 Men, brethren, and fathers, hear ye my defence *which I make* now unto you. [Ch. 7: 2.]

2 (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence; and he saith,)

3 I am verily a man *which am* a Jew, born in Tarsus, *a city* in Cilicia, yet brought up in this city at the feet of Gamaliel, *and* taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day. [Ch. 26: 4, 5.]

4 And I persecuted this way unto the death, binding and delivering into prisons both men and women. [Gal. 1: 13.]

5 As also doth the high priest bear me witness, and all the estate of the elders; from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished. [Acts 9: 1–19. § 16.]

6 And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.

7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?

8 And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.

ACTS 22.

9 And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.

10 And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.

11 And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

12 And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt *there*,

13 Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him. [Ch. 9: 17, 18.]

14 And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. [Ch. 7: 52; Isa. 53: 11.]

15 For thou shalt be his witness unto all men of what thou hast seen and heard. [Gal. 1: 16; 1 Tim. 1: 12-16.]

16 And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

17 And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance: [Ch. 10: 10.]

18 And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem; for they will not receive thy testimony concerning me. [Ch. 9: 29; 28: 29.]

19 And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee:

20 And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.

21 And he said unto me, Depart: for I will send thee far hence unto the Gentiles. [Gal. 1: 21; Acts 9: 26–30. § 17.]

§ 45. Paul Pleads his Roman Citizenship, and Escapes Scourging.

May.—A. D. 58.

ACTS 22: 22–29.

(1) Paul's mention of his mission to the Gentiles causes a fresh outbreak of frantic rage, Acts 22: 22. (2) Suspecting him of some great crime, the chief captain proposed to extort a confession by torture, ver. 23, 24. (3) Paul hints his Roman citizenship to the centurion, who conveys it to the chief captain, ver. 25, 26. (4) The latter draws from Paul a declaration of it, ver. 27, 28. (5) The chief captain's exclamation of surprise, and Paul's explanation, ver. 28. (6) The examiners desist; the chief captain's fear, ver. 29.

ACTS 22.

22 And they gave him audience unto this word, and *then* lifted up their voices, and said, Away with such a *fellow* from the earth: for it is not fit that he should live. [Ver. 18; ch. 21: 36; 26: 21.]

23 And as they cried out, and cast off *their* clothes, and threw dust into the air, [Ch. 7: 58.]

24 The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him.

25 And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned?

26 When the centurion heard *that*, he went and told the chief captain, saying, Take heed what thou doest; for this man is a Roman.

27 Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea.

28 And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was *free* born.

29 Then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him. [Ver. 25: 30; ch. 21: 33; 23: 27.]

§ 46. Paul's Defence Before the Sanhedrim. His Second Rescue From the Jews by Roman Soldiers.

May.—A. D. 58.

ACTS 22: 30; 23: 1–10. ROM. 13: 1, 6, 7. EX. 22: 28.

(1) The chief captain brings Paul down from the castle to the Sanhedrim, in order to ascertain more definitely the crime charged against him, Acts 22: 30. (2) Paul's declaration of his integrity, 23: 1. (3) The High Priest's unlawful command, ver. 2. (4) Paul's rebuke, ver. 3. (5) His apology when informed of the official character of the one he had addressed, ver. 4, 5. (6) Perceiving Pharisees and Sadducees in the Sanhedrim, he appeals to the former, in view of his hope in a resurrection, ver. 6. (7) A violent dissension arises, ver. 7–9. (8) Paul in danger of his life, is rescued by the Roman soldiers, ver. 10.

ACTS 22.

30 On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from *his* bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them. [Ver. 23; ch. 21: 33 · 21: 17.]

ACTS 23.

1 And Paul earnestly beholding the council, said, Men *and* brethren, I have lived in all good conscience before God until this day. [Ch. 20: 21; 24: 14, 16.]

2 And the high priest Ananias commanded them that stood by him to smite him on the mouth. [1 Kings 22: 24.]

3 Then said Paul unto him, God shall smite thee, *thou* whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law? [Matt. 23: 24–28; John 7: 50, 51.]

4 And they that stood by said, Revilest thou God's high priest?

5 Then said Paul, I wist not, brethren, that he was the high priest: for it is written, **Thou shalt not speak evil of the ruler of thy people.** (*a*)

6 But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men *and* brethren, I am a Pharisee, the son of a Pharisee: of the hope of the resurrection of the dead I am called in question. [Phil. 3: 5, 6; Acts 24: 15, 21.]

7 And when he had so said, there arose a discussion between the Pharisees and the Sadducees: and the multitude was divided.

8 For the Sadducees say there is no resurrection, neither angel nor spirit: but the Pharisees confess both. [Matt. 22: 23, 41; Mark 12: 28.]

9 And there arose a great cry: and the scribes *that were* of the Pharisees' part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God. [Ch. 22: 17, 18.]

10 And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring *him* into the castle. [Ver. 27.]

§ 47. A Conspiracy of the Jews to Slay Paul. Its Disclosure to the Roman Commander.

May.—A. D. 58.

ACTS 23: 11–22.

(1) In a vision Paul is assured, by Christ, that he shall bear witness of him at Rome, Acts 23: 11. (2) A plot by more than forty Jews to assassinate him, ver. 12–15. (3) A nephew of Paul makes known the plot first to him, and, by his direction, to the chief captain, ver. 16–21. (4) The chief captain's charge of secrecy upon the young man, ver. 22.

PARALLELS.

(*a*) Ex. 22: 28 **Thou shalt not revile the gods, nor curse the ruler of thy people.**

Rom. 13: 1 **Let every soul be subject unto the higher powers.**

ACTS 23.

11 And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome. [Ch. 18: 9, 10; 19: 21; Rom. 1: 9–13.]

12 And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul.

13 And they were more than forty which had made this conspiracy.

14 And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul. [Ver. 6–10; ch. 4: 1, 2.]

15 Now therefore ye with the council signify to the chief captain that he bring him down unto you to morrow, as though ye would inquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him. [Ver. 21.]

16 And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul. [Ch. 24: 23.]

17 Then Paul called one of the centurions unto *him*, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him.

18 So he took him, and brought *him* to the chief captain, and said, Paul the prisoner called me unto *him*, and prayed me to bring this young man unto thee, who hath something to say unto thee.

19 Then the chief captain took him by the hand, and went *with him* aside privately, and asked *him*, What is that thou hast to tell me?

20 And he said, The Jews have agreed to desire thee that thou wouldest bring down Paul to morrow into the council, as though they would inquire somewhat of him more perfectly. [Ver. 12.]

21 But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee. [Ch. 25: 2, 3.]

22 So the chief captain *then* let the young man depart, and charged *him*, *See thou* tell no man that thou hast shewed these things to me.

PARALLELS.

For **there is no** power but of God: the powers that be are ordained of God.

6 For, for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

7 Render therefore to all their dues: tribute to whom tribute *is due;* custom to whom custom; fear to whom fear; honour to whom honour.

§ 48. Paul is Sent to Felix at Cesarea. The Letter of Lysias, the Roman Commander.

May.—A. D. 58.

ACTS 23: 23–35.

(1) The chief captain commands certain centurions to prepare an armed expedition, and start with Paul by night to Felix at Cesarea, Acts 23: 23–25. (2) His letter to Felix. The innocence of Paul, and the hatred and prejudice of the Jews implied, ver. 26–30. (3) The soldiers escort Paul as far as Antipatris, ver. 31. (4) After which the horsemen accompany him to Cesarea, ver. 32. (5) Delivered to Felix, ver. 33. (6) Confined as a prisoner, and promised a full hearing when his accusers should come, ver. 34, 35.

ACTS 23.

23 And he called unto *him* two centurions, saying, Make ready two hundred soldiers to go to Cesarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night:

24 And provide *them* beasts, that they may set Paul on, and bring *him* safe unto Felix the governor.

25 And he wrote a letter after this manner:

26 Claudius Lysias unto the most excellent governor Felix *sendeth* greeting. [Ch. 24: 3; Luke 1: 3.]

27 This man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman. [Ch. 21: 31, 32, 33; 23: 10; 24: 7.]

28 And when I would have known the cause wherefore they accused him, I brought him forth into their council: [Ch. 22: 30.]

29 Whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds. [Ch. 23: 6–10; 18: 15; 25: 18, 19.]

30 And when it was told me how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also to say before thee what *they* had against him. Farewell. [Ver. 20.]

31 Then the soldiers, as it was commanded them, took Paul, and brought *him* by night to Antipatris.

32 On the morrow they left the horsemen to go with him, and returned to the castle:

33 Who, when they came to Cesarea, and delivered the epistle to the governor, presented Paul also before him.

34 And when the governor had read *the letter*, he asked of what province he was. And when he understood that *he was* of Cilicia;

35 I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in Herod's judgment hall. [Ch. 24: 1, 10; 25: 16.]

§ 19. Paul's Trial Before Felix. Tertullus' Accusation. Paul's Defence.

Cesarea.—May, A. D. 58.

ACTS 24: 1–23. ROM. 15: 25, 26. 1 COR. 16: 3, 4. 2 COR. 8: 1–4; 9: 1, 2.

(1) The Jewish authorities appear before Felix against Paul, Acts 24: 1. (2) Tertullus, an advocate for the Jews, charges Paul with exciting insurrections, teaching heresy, and profaning the temple, ver. 2–6. (3) Which Felix could learn for himself, and which all the Jews present confirmed, ver. 8, 9. (4) Paul replies cheerfully, because Felix had been a long time governor and had opportunities for understanding matters, ver. 10. (5) Because he could easily ascertain what had occurred within so short a time as twelve days, ver. 11. (6) Paul then denies the charges, and challenges proof, ver. 12, 13. (7) Acknowledges what is true in his case: a disciple of Jesus, ver. 14–16. (8) And had brought alms to his nation, and offerings in the temple, ver. 17, 18. (9) Certain Jews from the Province of Asia made the disturbance, and ought to be present, ver. 19. (10) Challenges the Jews to testify concerning any wrong-doing, ver. 20. (11) Except it was his appeal to the Pharisees, ver. 21. (12) Felix sees his innocence, but for fear of offending the Jews postpones his decision, ver. 22. (13) But commands that Paul should be mildly treated, ver. 23.

ACTS 24.

1 And after five days Ananias the high priest descended with the elders, and *with* a certain orator *named* Tertullus, who informed the governor against Paul. [Ver. 11; ch. 23: 1, 12, 24, 30, 35.]

2 And when he was called forth, Tertullus began to accuse *him*, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence,

3 We accept *it* always, and in all places, most noble Felix, with all thankfulness.

4 Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words.

5 For we have found this man *a* pestilent *fellow*, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes: [Ch. 21: 27, 30; 17: 5–9.]

6 Who also hath gone about to profane the temple: whom we took, and would have judged according to our law.

7 But the chief captain Lysias came *upon us*, and with great violence took *him* away out of our hands,

8 Commanding his accusers to come unto thee: by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him.

9 And the Jews also assented, saying that these things were so. [Ch. 25: 16.]

10 Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself:

ACTS 24.

11 Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship. [Ver. 1; ch. 21: 17, 27; 20: 16; 21: 20–24, 26.]

12 And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city:

13 Neither can they prove the things whereof they now accuse me.

14 But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: [Ch. 22: 6–16 23: 1, 6; 28: 20, 23.]

15 And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

16 And herein do I exercise myself, to have always a conscience void of offence toward God, and *toward* men.

17 **Now after many years I came to bring alms to my nation, and offerings.** (*a*)

18 Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult.

19 Who ought to have been here before thee, and object, if they had aught against me. [Ch. 21: 27.]

20 Or else let these same *here* say, if they have found any evil doing in me, while I stood before the council,

21 Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day. [Ch. 23: 6.]

22 And when Felix heard these things, having more perfect knowledge of *that* way, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter. [Ver. 10.]

23 And he commanded a centurion to keep Paul, and to let *him* have liberty, and that he should forbid none of his acquaintance to minister or come unto him. [Ch. 21; 8, 9, 16, 29; 27: 2.]

PARALLELS.

(*a*) ROM. 15: 25 **But now I go unto Jerusalem, to minister unto the saints.**

26 For it hath pleased them of **Macedonia and Achaia to make a certain contribution** for the poor saints which are at Jerusalem.

1 COR. 16: 3 And when I come, whomsoever ye shall approve by *your* letters, them **will I send to bring your liberality unto Jerusalem.**

4 And if it be meet that I go also, they shall go with me.

2 COR. 8: 1 Moreover, brethren, we do you to wit of **the grace of God bestowed on the churches of Macedonia:**

2 How that in a great trial of affliction, **the abundance of their joy**

§ 50. Paul Before Felix and Drusilla. Imprisonment for Two Years at Cesarea.

Cesarea.—A. D. 58–60.

ACTS 24: 24–27.

(1) Paul is again summoned to explain the Christian faith before Felix and his wife, Acts 24: 24. (2) Felix is alarmed by his preaching, but defers immediate attention, ver. 25. (3) He hopes for, and seeks a bribe for, his liberation, ver. 26. (4) But being disappointed in this, he leaves Paul bound, in order to gain favor with the Jews, ver. 27.

ACTS 24.

24 And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.

25 And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee. [Rom. 2: 2–9, 16; 6: 12–14, 23; 2 Cor. 5: 10.]

26 He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him. [Heb. 4: 12, 13; 3: 7–13.]

27 But after two years Porcius Festus came into Felix' room: and Felix, willing to show the Jews a pleasure, left Paul bound. [Ch. 12: 3; 25: 9.]

§ 51. Paul's Trial and Defence Before Festus. His Appeal to Cesar.

Cesarea.—A. D. 60.

ACTS 25: 1–12; 14–21 compared.

(1) The accession of Festus as governor gives occasion for a fresh plot against Paul's life, Acts 25: 1–3. (2) Visiting Jerusalem, the Jews desire him to send Paul, plotting to kill him on the way, ver. 2, 3. (3) Festus, with straightforward honesty refuses, and commands Paul's accusers to appear before him at Cesarea, ver. 4, 5. (4) They come to Cesarea,

PARALLELS.

and their deep poverty abounded unto the riches of their liberality.

3 For to *their* power I bear record, yea, and beyond *their* power *they were* willing of themselves;

4 Praying us with much entreaty that we would receive the gift, and *take upon us* the fellowship of the ministering to the saints.

2 Cor. 9: 1 For as touching the ministering to the saints, it is superfluous for me to write to you:

2 For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many.

and before Festus make grievous charges, without proof, ver. 6, 7. (5) Paul denies the three principal charges, ver. 8. (6) Festus asks Paul, Whether he would go to Jerusalem to be tried, ver. 9. (7) Paul asserts his innocence and his rights, declares his readiness for a fair trial, and appeals to Cesar, ver. 10, 11. (8) Festus decides that he shall go to Cesar, ver. 12.

ACTS 25.

1 **Now when Festus was come** into the province, after three days **he ascended from Cesarea to Jerusalem.** [Ch. 24: 1.]

2 Then the high priest and the chief of the Jews **informed him against Paul,** and besought him,

3 And desired favour against him, that he would send for him to Jerusalem, laying wait in the way to kill him. [Ch. 23: 15, 20, 21.]

4 But Festus answered, that Paul should be kept at Cesarea, and that he himself would depart shortly *thither.*

5 **Let them therefore, said he, which among you are able, go down with me,** and accuse this man, if there be any wickedness in him.

6 And when he had tarried among them more than ten days, he went down unto Cesarea; and the next day sitting on the judgment seat commanded Paul to be brought.

7 And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and **grievous complaints against Paul, which they could not prove.** [Ch. 24: 5–9.]

8 While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Cesar, have I offended anything at all. [Ch. 24: 10–13; 28: 17.]

9 But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me? [Ch. 12: 3; 24: 27.]

10 Then said Paul, **I stand at Cesar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest.** (*a*) [Ver. 7, 8.]

11 For if I be an offender, or have committed anything worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cesar. [Ch. 23: 29; 26: 31.]

12 Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Cesar? unto Cesar shalt thou go. [Ch. 26: 32; 28: 19; 19: 21; 23: 11.]

PARALLELS.

(*a*) Acts 25: 14 And when **they had been there many days,**

§ 52. Festus Confers with Agrippa Concerning Paul. Paul Before Agrippa.

Cesarea.—A. D. 60.—Summer.

ACTS 25: 13–27.

(1) King Agrippa pays Festus a visit of congratulation, Acts 25: 13. (2) Festus relates to Agrippa the trial of Paul; his refusal to condemn Paul, or send him to Jerusalem; the charges of the Jews at the trial, different from what he had supposed, pertaining to certain religious questions; his perplexity, and how he endeavored to get out of it; Paul's appeal to Cesar, ver. 14–21. (3) Agrippa desires to hear Paul, ver. 22. (4) Accordingly Paul is brought before Agrippa and many distinguished attendants, ver. 23. (5) Festus' address to Agrippa: introduces Paul as one whom the Jews declared worthy of death, but in whom he found no such desert; he desired Agrippa to examine Paul, who had appealed to Cesar, in order that he might better understand the case, and have something to write to the emperor, ver. 24–27.

ACTS 25.

13 And after certain days king Agrippa and Bernice came unto Cesarea to salute Festus.

14 And when they had been there many days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix: [Ch. 24: 27.]

15 About whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed *me*, desiring to *have* judgment against him. [Ver. 2, 3.]

16 To whom I answered, It is not the manner of the Romans to deliver

PARALLELS.

Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix,

15 About whom, when I was at **Jerusalem, the chief priests** and the elders of the Jews informed *me*, desiring *to have* judgment against him.

16 To whom I answered, **It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face,** and have license to answer for himself concerning the crime laid against him.

17 Therefore, when they were come hither, without any delay on the morrow I sat on the judgment seat, and commanded the man to be brought forth.

18 Against whom when the accusers stood up, they brought **none accusation of such things as I supposed:**

19 But had **certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive.**

20 And because I doubted of such manner of questions, I asked *him* whether he would go to Jerusalem, and there be judged of these matters.

21 But **when Paul had appealed to be reserved unto the hearing of Augustus, I commanded him to be kept till I might send him to Cesar.**

ACTS 25.

any man to die, before that he which is accused have the accusers face to face, and have license to answer for himself concerning the crime laid against him. [Ver. 4, 5; John 7: 50.]

17 Therefore, when they were come hither, without any delay on the morrow I sat on the judgment seat, and commanded the man to be brought forth.

18 Against whom when the accusers stood up, they brought none accusation of such things as I supposed:

19 But had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive. [Ch. 18: 14; 17: 22; 22: 28, 29.]

20 And because I doubted of such manner of questions, I asked *him* whether he would go to Jerusalem, and there be judged of these matters.

21 But when Paul had appealed to be reserved unto the hearing of Augustus, I commanded him to be kept till I might send him to Cesar. [Ch. 9: 15.]

22 Then Agrippa said unto Festus, I would also hear the man myself. To-morrow, said he, thou shalt hear him. [Ch. 12: 21.]

23 And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth.

24 And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and *also* here, crying that he ought not to live any longer. [Ch. 21: 36; 22: 22.]

25 But when I found that he had committed nothing worthy of death, and that he himself had appealed to Augustus, I have determined to send him. [Ver. 11, 12; ch. 26: 31; 28: 18.]

26 Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that, after examination had, I might have somewhat to write.

27 For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes *laid* against him.

§ 53. PAUL'S DEFENCE BEFORE AGRIPPA. Compare §§ 16, 17.

Cesarea.—A. D. 60.—Summer.

ACTS 26: 1–32. ROM. 15: 18, 19.

(1) Permission being given by Agrippa to defend himself, Acts 26: 1, (2) Paul expresses pleasure at the opportunity of so doing before one so familiar with Jewish matters, ver. 2, 3. (3) Refers to his early life as a Pharisee, well known to the Jews, ver. 4, 5, (4) And points out the fact that he is accused of that very doctrine and hope which had been

cherished and longed for by all Israel, ver. 6, 7. (5) Surely, that God raises the dead, is not incredible, ver. 8. (6) He himself had been so incredulous as to feel it his duty to do many things against Jesus of Nazareth, ver. 9. (7) And this he did by persecuting his disciples at Jerusalem, thoughout Judea, and even unto strange cities, ver. 10, 11. (8) While engaged in this, Jesus appears to him at midday near Damascus, ver. 12–15. (9) Appoints and commissions him as a witness of Christ and his resurrection, and a minister to the people and the Gentiles, ver. 16–18. (10) This commission he had faithfully performed, ver. 17, 18. (11) And for so doing he had been seized by the Jews and was in his present condition, ver. 19. (12) But through divine help he had continued to be a witness to the people and to the Gentiles, of the sufferings and resurrection of the Messiah, which was in strict accordance with the teachings of the ancient Scriptures, ver. 21–23. (13) At which point Festus interrupts him with a charge of madness, ver. 24 (14) Paul denies the assertion, and appeals to Agrippa, as one who had knowledge of these things, and was a believer in the Scriptures, ver. 25–27. (15) With apparent emotion Agrippa admits the power of the apostle's argument, and Paul wishes that all who heard him were Christians, ver. 29. (16) Both Festus and Agrippa agree in pronouncing Paul innocent, ver. 30–32.

ACTS 26.

1 Then Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself: [Ch. 25: 16.]

2 I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews:

3 Especially *because I know* thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.

4 My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews;

5 Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee. [Ch. 22: 3, 5; Phil. 3: 5, 6.]

6 And now I stand and am judged for the hope of the promise made of God unto our fathers: [Ch. 13: 32–36, ℣ 26.]

7 Unto which *promise* our twelve tribes, instantly serving *God* day and night, hope to come. For which hope's sake, king Aprippa, I am accused of the Jews. [Isa. 9: 6, 7; Jer. 23: 5, 6; Dan. 9: 24; Luke 2: 25, 35–37.]

8 Why should it be thought a thing incredible with you, that God should raise the dead? [1 Cor. 15: 35, 36, ℣ 16.]

9 I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. [1 Cor. 15: 9; 1 Tim. 1: 13.]

10 Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against *them*.

11 And I punished them oft in every synagogue, and compelled *them* to

ACTS 26.

blaspheme; and being exceedingly mad against them, I persecuted *them* even unto strange cities. [Ch. 7:58; 8:1; 22:20; Matt. 10:17; ch. 22:19.]

12 Whereupon as I went to Damascus with authority, and commission from the chief priests,

13 At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.

14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? *it is* hard for thee to kick against the pricks.

15 And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. [Ezek. 2:1, 3.]

16 But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee: [Ch. 18:9, 10; 22:16; Gal, 1:12; Eph. 3:3.]

17 Delivering thee from the people, and *from* the Gentiles, unto whom now I send thee, [Jer. 1:7–10.]

18 To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. [Isa. 42:7, 16.]

19 Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: [Gal. 1:16, 17.]

20 But **shewed first unto them at Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and** do works meet for repentance. (*a*)

21 For these causes the Jews caught me in the temple, and went about to kill *me*.

22 Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: [Ch. 21:30, 31; 20:27.]

PARALLELS.

(*a*) ROM. 15:18 For I will not dare to speak of any of those things which Christ hath not wrought by me, to make **the Gentiles obedient, by** word and deed,

19 **Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.**

ACTS 26.

23 That Christ should suffer, *and* that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.

24 And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad. [Luke 24: 25–27; Col. 1: 18.]

25 But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness. [Ch. 17: 32.]

26 For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner. [Ch. 24: 3.]

27 King Agrippa, believest thou the prophets? I know that thou believest.

28 Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.

29 And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds. [Rom. 9: 1–3; 10: 1; Acts 21: 33.]

30 And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them: [Ch. 25: 23.]

31 And when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds. [Ch. 23: 29.]

32 Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Cesar. [Ch. 25: 11, 12.]

NOTE ON VERSE TWENTY-EIGHT.

The Improved Version gives the following excellent translation: "And Agrippa said to Paul, Thou somewhat persuadeth me to make me a Christian. And Paul said, I could pray God, that both in some degree and in a great degree, not only thou, but also all that hear me this day, may become such as I am, except these bonds." See comments on this passage in Clark's "Acts," "A People's Commentary."

PART IX.

PAUL'S JOURNEY AS A PRISONER TO ROME, AND HIS CAPTIVITY THERE.

About two years and a half.—A. D. 60–63.

§ 54. Paul Embarks at Cesarea for Rome, and Proceeds as Far as Fair Havens.

A. D. 60.

ACTS 27: 1–8.

(1) Paul and other prisoners, in custody of a Roman officer, embark in a ship of Asia Minor, Acts 27: 1, 2. (2) Aristarchus, a Macedonian, with them, ver. 3. (3) They make a short stop at Sidon, ver. 4. (4) Then sail east and north of Cyprus, and thence to Myra, a city of Lycia, ver. 5. (5) Here they are transferred to a large vessel bound for Italy, ver. 6. (6) They sail slowly many days, and by adverse winds are forced east and south of Crete, and at length find a harbor at Fair Haven, ver. 7, 8.

ACTS 27.

1 And when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto *one* named Julius, a centurion of Augustus' band. [Ch. 21: 18, where Luke last includes himself among the party; ch. 25: 12, 21.]

2 And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; *one* Aristarchus, a Macedonian of Thessalonica, being with us. [Ch. 19: 29; 20: 4; Col. 4: 10; Philem. 24.]

3 And the next *day* we touched at Sidon. And Julius courteously entreated Paul, and gave *him* liberty to go unto his friends to refresh himself. [Ch. 24: 23; 28: 16; 11: 19.]

4 And when we had launched from thence, we sailed under Cyprus, because the winds were contrary.

5 And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, *a city* of Lycia. [Ver. 2, "on the coast of Asia."]

6 And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein. [Ch. 28: 11; 21: 2, transferring from one ship to another.]

7 And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone;

ACTS 27.

8 And, hardly passing it, came unto a place which is called the Fair Havens; nigh whereunto was the city *of* Lasea.

§ 55. Continuing the Voyage Along Crete, the Ship is Caught by a Violent Storm, and She Drifts Many Days.

Autumn.—A. D. 60.

ACTS 27 : 9–26.

(1) The fast of the great Day of Atonement being past, Paul advised wintering there, Acts 27 . 9, 10. (2) But after consultation it was determined to reach Phœnice, westward, on the south of Crete, ver. 11, 12. (3) Taking advantage of a favorable wind, they start, sailing near the shore, ver. 13. (4) Shortly the ship is caught by a violent northeast wind, ver. 14. 15. (5) And driven southeast of Clauda, ver. 16. (6) Securing the boat on deck, strengthening the ship, and lowering the sail, so that they be not stranded upon the Syrtis, on the north coast of Africa, the ship is driven a little north of westward, ver. 17. (7) They lighten the ship, but continuing cloudy and tempestuous for many days, they give up all for lost, ver. 18–20. (8) In the midst of their danger Paul reminds them of his advice at Fair Havens, ver. 21. (9) Bids them be of good cheer, since God had assured him by an angel that there should be no loss of life, but only of the ship, which would be cast upon a certain island, ver. 22–26. In all which, Paul attests his fidelity to God, and his confidence in his word, ver. 22–25.

ACTS 27.

9 Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished *them*, [Lev. 16 : 29–34 ; 23 : 26–32.]

10 And said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives.

11 Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul. [Ver. 21.]

12 And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, *and there* to winter ; *which is* a haven of Crete, and lieth toward the southwest and northwest.

13 And when the south wind blew softly, supposing that they had obtained *their* purpose, loosing *thence*, they sailed close by Crete.

14 But not long after there arose against it a tempestuous wind, called Euroclydon.

15 And when the ship was caught, and could not bear up into the wind, we let *her* drive.

16 And running under a certain island which is called Clauda, we had much work to come by the boat :

17 Which when they had taken up, they used helps, undergirding the ship;

ACTS 27.

and, fearing lest they should fall into the quicksands, strake sail, and so were driven.

18 And we being exceedingly tossed with a tempest, the next *day* they lightened the ship;

19 And the third *day* we cast out with our own hands the tackling of the ship.

20 And when neither sun nor stars in many days appeared, and no small tempest lay on *us*, all hope that we should be saved was then taken away.

21 But after long abstinence, Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss. [Ver. 10–12.]

22 And now I exhort you to be of good cheer: for there shall be no loss of *any man's* life among you, but of the ship. [Ver. 44.]

23 For there stood by me this night the angel of God, whose I am, and whom I serve, [Ch. 22. 11; Rom. 1: 9.]

24 Saying, Fear not, Paul; thou must be brought before Cesar: and, lo, God hath given thee all them that sail with thee.

25 Wherefore, Sirs, be of good cheer: for I believe God, that it shall be even as it was told me.

26 Howbeit we must be cast upon a certain island. [Ch. 28: 1; 2 Tim. 1: 12.]

§ 56. The Discovery of Land, and the Shipwreck.

Melita.—A. D. 60.

ACTS 27 : 27–44.

(1) On the fourteenth night after leaving Crete, they approach land, Acts 27 : 27–29. (2) And the sailors attempt to leave the ship, ver. 30. (3) But are prevented by the soldiers, at the instance of Paul, ver. 31, 32. (4) Between midnight and the dawn of day, Paul, both by exhortation and example, induced the whole company to partake of food, giving thanks to God in presence of all, ver. 33–37. (5) After which they lighten the ship the last time, ver. 38. (6) At daylight they see the land and run the ship aground, where the stern began to break up by the violence of the waves, ver. 39–41. (7) The soldiers propose to kill the prisoners, but are prevented by the centurion, from his respect of Paul, ver. 42, 43. (8) In the midst of great peril, all escape in safety to land, ver. 43, 44.

ACTS 27.

27 But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country; [Ver. 13, 18, 19; ch. 28: 1.]

28 And sounded, and found *it* twenty fathoms: and when they had gone a little further, they sounded again, and found *it* fifteen fathoms.

ACTS 27.

29 Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.

30 And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship,

31 Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved. [Ver. 22–24.]

32 Then the soldiers cut off the ropes of the boat, and let her fall off.

33 And while the day was coming on, Paul besought *them* all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing.

34 Wherefore I pray you to take *some* meat; for this is for your health: for there shall not a hair fall from the head of any of you. [1 Kings 1: 52; Luke 21: 18.]

35 And when he had thus spoken, he took bread, and gave thanks to God in presence of them all; and when he had broken *it*, he began to eat. [1 Cor. 10: 30, 31.]

36 Then were they all of good cheer, and they also took *some* meat. [2 Cor. 1: 4.]

37 And we were in all in the ship two hundred threescore and sixteen souls.

38 And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea. [Ver. 18, 19; ch. 28: 1.]

39 And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship.

40 And when they had taken up the anchors, they committed *themselves* unto the sea, and loosed the rudder bands, and hoisted up the mainsail to the wind, and made toward shore. [Ver. 29.]

41 And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves. [Suffered shipwreck at least three times before this; 2 Cor. 11: 25.]

42 And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape.

43 But the centurion, willing to save Paul, kept them from *their* purpose; and commanded that they which could swim should cast *themselves* first *into the sea*, and get to land:

44 And the rest, some on boards, and some on *broken pieces* of the ship. And so it came to pass, that they escaped all safe to land. [Ver. 22, 24, 34; and compare ver. 10, 26.]

§ 57. Abiding During the Winter at Melita.

A. D. 60, 61.

ACTS 28: 1–10. MARK 16: 18. LUKE 10: 19.

(1) Having escaped, they find themselves on the island of Melita, Acts 28: 1. (2) And are treated kindly by the natives, ver. 2. (3) Who regard Paul first as a murderer, because a viper, aroused by the heat, had fastened on his hand, ver. 3, 4. (4) But afterward as a god, because he took no harm, ver. 5, 6. (5) Paul and the company are hospitably entertained by the chief man of the island, ver. 7, 8. (6) After which Paul performs many miracles, and both he and his companions are treated with special kindness; and when they depart are presented with such things as they needed, ver. 9, 10.

ACTS 28.

1 And when they were escaped, then they knew that the island was called Melita.

2 And the barbarous people shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold.

3 And when Paul had gathered a bundle of sticks, and laid *them* on the fire, there came a viper out of the heat, and fastened on his hand. [1 Sam. 27: 5–7.]

4 And when the barbarians saw the *venomous* beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. [Luke 13: 2, 4; John 9: 12.]

5 **And he shook off the beast into the fire, and felt no harm.** (*a*)

6 Howbeit they looked when he should have swollen, or fallen down dead suddenly: **but after they had looked a great while, and saw no harm come to him,** they changed their minds, and said that he was a god. [Ch. 14: 11.]

7 In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously.

8 And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him. [James 5: 14, 15; Acts 19: 11, 12.]

9 So when this was done, others also, which had diseases in the island, came, and were healed:

10 Who also honoured us with many honours: and when we departed, laded *us* with such things as were necessary. [Heb. 13: 2; 1 Kings 17: 9–13.]

PARALLELS.

(*a*) Luke 10: 19 Behold, **I give unto you power to tread on**

§ 58. The Journey from Melita to Rome.

A. D. 61.

ACTS 28 : 11–16. PHIL. 1 : 12–14.

(1) After a three month's stay, they sail in a ship of Alexandria, Acts 28 : 11. (2) And touching Syracuse and Rhegium, they land at Puteoli, ver. 12, 13. (3) Where they found brethren, who courteously entertained them, ver. 14. (4) From thence they proceed by land, meeting two deputations from the Church at Rome, ver. 15. (5) And ariving there, Paul, though still a prisoner, was treated with great kindness, ver. 16.

ACTS 28.

11 And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux. [Ch. 27 : 6.]

12 And landing at Syracuse, we tarried *there* three days.

13 And from thence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli:

14 Where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome.

15 And from thence, when the brethren heard of us, they came to meet us as far as Appii Forum, and the Three Taverns: whom when Paul saw, he thanked God, and took courage. [Rom. 1 : 11; 15 : 23, 32.]

16 And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: **but Paul was suffered to dwell by himself with a soldier that kept him.** (*a*)

§ 59. Paul at Rome. Interview with the Jews. His Condition During his Captivity.

A. D. 61–63.

ACTS 28 : 17–31. JOHN 12 : 39, 40. EPH. 6 : 18–20. PHIL. 2 : 23, 24. PHILEM. 8 : 9, 22. ISA. 6 : 9, 10.

(1) After three days Paul calls together the chief men of the Jews, Acts 28 : 17. (2) And explains to them what brought him hither, ver. 17–20. (3) Having heard nothing against him, they desire to hear from him concerning his views and doctrines, ver. 21, 22. (4) A day being appointed, a great number gather at his lodgings, probably in some private house, ver. 23. (5) Where he expounds his Messianic doctrine from the Old Testament Scriptures, ver. 23. (6) Some believing and others disbelieving, ver. 24. (7) To the latter

PARALLELS.

serpents and scorpions, and over all the power of the enemy; **and nothing shall by any means hurt you.**

Mark 16 : 18 They **shall take up serpents;** and if they drink any deadly thing, **it shall not hurt them;** they shall lay hands on the sick, and they shall recover.

(*a*) Phil. 1 : 12 But I would ye should understand, brethren, that the

Paul winds up his appeal with a prophetic description of the judicial blindness of their fathers, implying that it was a picture of their own, ver. 25–27. (8) On account of which he declares that this salvation is sent to the Gentiles, ver. 28. (9) At this point Luke concludes his history, by the brief statement, that for two years Paul lived in his own house, preaching and teaching without restraint, concerning the kingdom of God, ver. 29–31.

ACTS 28.

17 And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men *and* brethren, though I have committed nothing against the people, or customs of our fathers, yet was **I delivered prisoner from Jerusalem into the hands of the Romans**: (*a*) [Ch. 18: 2; Rom. 16: 3; 23: 1; 24: 12, 13; 25: 8, 10; 21: 26–33; 23: 27-29; 25: 8; 26: 32.]

18 Who, when they had examined me, would have let *me* go, because there was no cause of death in me. [Ch. 25: 10–12.]

19 But when the Jews spake against *it*, I was constrained to appeal unto Cesar; not that I had aught to accuse my nation of. [Ch. 25: 10–12.]

20 For this cause therefore have I **called for you, to see you, and to speak with** *you:* because **that for the hope of Israel I am bound with this chain.** (*a*) [Ch. 26: 6, 7, 29.]

21 And they said unto him, We neither received letters out of Judea concerning thee, neither any of the brethren that came shewed or spake any harm of thee.

22 But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against. [Ch. 24: 5, 14; 1 Pet. 2: 12.]

23 And when they had appointed him a day, there came many to him into *his* lodging: to whom he expounded and testified the kingdom of God,

PARALLELS.

things *which happened* unto me have **fallen out rather unto the furtherance of the gospel;**

13 **So that my bonds in Christ are manifest in all the palace, and in all other places;**

14 And many of the brethren in the Lord, waxing confident by my bonds, **are much more bold to speak the word without fear.**

(*a*) Eph. 6: 18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints:

19 And for me, **that utterance may be given unto me, that I may open my mouth boldly,** to make known the mystery of the gospel,

20 **For which I am an ambassador in bonds; that therein I may speak boldly, as I ought to speak.**

ACTS 28.

persuading them concerning Jesus, both out of the law of Moses, and *out of* the prophets, from morning till evening. [Ch. 17: 3; 26: 22, 23; Luke 24: 27.]

24 And some believed the things which were spoken, and some believed not. [Ch. 14: 4; 17: 4, 5.]

25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, [2 Pet. 1: 21.]

26 Saying, Go unto this people, and say, **Hearing ye shall hear,** and shall not understand; and seeing ye shall see, and not perceive: (*a*)

27 For the heart of this people is waxed gross, and their ears are dull of hearing, **and their eyes have they closed; lest they should see with their eyes,** and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them. (*b*)

28 Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and *that* they will hear it.

29 And when he had said these words, the Jews departed, and had great reasoning among themselves.

30 And **Paul dwelt two whole years in his own hired house,** and received all that came in unto him, (*d*) [Ch. 13: 46; 18: 6; 23: 11.]

31 **Preaching the kingdom of God,** and teaching those things which concern the Lord Jesus Christ, **with all confidence,** no man forbidding him. (*c*)

PARALLELS.

(*a*) Isa. 6: 9 And he said, Go, and tell this people, **Hear ye indeed,** but understand not; and see ye **indeed, but perceive not.**

10 **Make the heart of this people fat, and make their ears heavy, and shut their eyes;** lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

(*b*) John 12: 39 Therefore they could not believe, because that Esaias said again,

40 He hath **blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart,** and be converted, and I should heal them.

(*c*) Philem: 8 Wherefore, though I might be much bold in Christ to enjoin thee that which is convenient,

9 Yet for love's sake I rather beseech *thee,* **being such a one as Paul the aged, and now also a prisoner of Jesus Christ.**

22 But withal prepare me also a lodging: for I trust that through your **prayers I shall be given unto you.**

Phil. 2: 23 Him therefore **I hope to send presently, so soon as I shall see how it will go with me.** ["Him," that is Timothy. See §58; Phil. 1: 12–14.]

24 But I trust in the Lord that I also **myself shall come shortly.**

§ 60. Paul's Subsequent Labors, and Second Imprisonment.

A. D. 63–67.

ROM. 15: 22–24. PHIL. 1: 24–26. 1 TIM. 1: 3, 4, 19, 20; 3: 14, 15; 4: 13. TIT. 1: 5, 10–14; 3: 12–14. 2 TIM. 1: 8, 12, 15–18; 4: 6–22.

(1) Paul's long desire to visit Rome, and purpose to go to Spain, Rom. 15: 22-24. (2) Afterward, when a prisoner at Rome, his expectation of release, Phil. 1: 25, 26. (3) Perhaps he carries out his purpose of visiting Spain, Rom. 15: 24. (4) At Ephesus, and afterward in Macedonia, 1 Tim. 1: 3, 4, 19, 20. (5) Writes his First Epistle to Timothy; expects to return to him at Ephesus, 1 Tim. 3: 14, 15; 4: 13. (6) Labors in Crete, Tit. 1: 5, 10–14. (7) Probably visits Ephesus, and writes his Epistle to Titus. (8) Expects to winter at Nicopolis (of Epirus), Tit. 3: 12–14. (9) Imprisoned the second time at Rome, 2 Tim. 1: 8, 12. (10) The different treatment he received from brethren after this imprisonment, 2 Tim. 1: 15–18; 4: 9, 10. (11) His late visits to Troas and Miletus, 2 Tim. 4: 13, 20. (12) Prospered at his first defence, 2 Tim. 4: 17, 18. (13) His expectation of martyrdom, and his readiness for it, 2 Tim. 4: 6–8.

ROM. 15.

22 For which cause also I have been much hindered from coming to you.

23 But now having no more place in these parts, and having a great desire these many years to come unto you;

24 Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be **somewhat filled with your company.**

PHIL. 1.

24 Nevertheless to abide in the flesh *is* more needful for you.

25 And having this confidence, I know that I shall abide and continue with you all **for your furtherance and joy of faith**; [§ 59; Phil. 2: 23, 24; Philem. 8, 9, 22; Heb. 13: 23.]

26 That **your rejoicing may be more abundant in Jesus Christ for me by my coming to you again.**

1 TIM. 1.

3 As I besought thee to abide still **at Ephesus,** when **I went into Macedonia,** that thou mightest charge some that they teach no other doctrine,

4 Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: *so do.*

19 Holding faith, and a good conscience; which some having put away, concerning faith have made shipwreck:

20 Of whom is Hymeneus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme. [See below, 2 Tim. 4: 14.]

1 TIM. 3.

14 These things write I unto thee, **hoping to come unto thee shortly:**

15 **But if I tarry long, that thou mayest know how thou oughtest** to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.

1 TIM. 4.

13 **Till I come, give attendance to reading,** to exhortation, to doctrine.

TITUS 1.

5 For this cause left **I thee in Crete,** that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:

10 For there are many unruly and vain talkers and deceivers, specially they of the circumcision:

11 Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

12 One of themselves, *even* a prophet of their own, said, The Cretians *are* always liars, evil beasts, slow bellies. [Acts 17: 28.]

13 This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith;

14 Not giving heed to Jewish fables, and commandments of men, that turn from the truth.

TITUS 3.

12 When I shall send Artemas unto thee, or Tychicus, be diligent to come **unto me to Nicopolis: for I have determined there to winter.**

13 Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them. [Acts 18: 24; 19: 1.]

14 And let ours also learn to maintain good works for necessary uses, that they be not unfruitful.

2 TIM. 1.

8 Be not thou therefore ashamed of the testimony of our Lord, nor **of me his prisoner:** but be thou partaker of the afflictions of the gospel according to the power of God;

12 For the which cause I also suffer these things: nevertheless I am not ashamed; for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

15 This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes.

16 The Lord give mercy unto the **house of Onesiphorus**; for **he oft refreshed me, and was not ashamed of my chain**:

17 But, when **he was in Rome, he sought me out very diligently, and found me.**

18 The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well.

2 TIM. 4.

9 Do **thy diligence to come shortly unto me**: [Ver. 6.]

10 For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. [Col. 4: 14; Philem. 24.]

11 **Only Luke is with me.** Take Mark, and bring him with thee: for he is profitable to me for the ministry.

12 And Tychicus have I sent to Ephesus.

13 The cloak that I left at Troas with Carpus, when thou comest, bring *with thee*, and the books, *but* especially the parchments.

14 Alexander the coppersmith did me much evil: the Lord reward him according to his works: [Acts 19: 33; 1 Tim. 1: 19.]

15 Of whom be thou ware also; for he hath greatly withstood our words.

16 **At my first answer no man stood with me, but all men forsook** me: *I pray* **God that it may not be laid to their charge.**

17 Notwithstanding **the Lord stood with me, and strengthened me**; that by me the preaching might be fully known, and *that* all the Gentiles might hear: and I was delivered out of the mouth of the lion.

18 And the Lord shall deliver me from every evil work, and will preserve *me* unto his heavenly kingdom: to whom *be* glory for ever and ever. Amen.

19 Salute Prisca and Aquila, and the household of Onesiphorus.

20 Erastus abode at Corinth: but Trophimus have I left at Miletum sick.

21 **Do thy diligence to come before winter.** Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren. [Acts 21: 29; 27: 12.]

22 The Lord Jesus Christ *be* with thy spirit. Grace *be* with you.

2 TIM. 4.

6 For **I am now ready to be offered, and the time of my departure is at hand.** [2 Tim. 2: 5.]

7 **I have fought a good fight, I have finished my course, I have kept the faith**:

8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

NOTES ON THE HARMONIC ARRANGEMENT OF THE ACTS.

INTRODUCTORY REMARKS.

The Book of the Acts is a continuation of the Gospel according to Luke. Both are addressed to the same person, and both exhibit the same peculiarities of style, narrative, and plan.

In his former treatise—The Gospel—Luke gave an account of "all that Jesus began both to do and teach, until the day in which he was taken up" (Acts 1 : 2); in this he continues the narrative, and describes the beginnings of apostolic work, under the direction, and through the power, of the Holy Spirit. It was evidently not his design to give a full account of the labors of the apostles, but rather the beginnings of the work, the planting of the church, and its first developments. Hence he gives only such accounts as illustrate the origin and progress of Christianity from Jerusalem, the capital of Judaism, through various channels and sources of influence, to Rome, the capital of heathenism. In the first half of the book we have the planting and extension of churches among the Jews, in which Peter, to whom had specially been entrusted the Gospel of the Circumcision, is the central figure; in the second, we have the work among the Gentiles, and Paul pre-eminent, as the Apostle of the Uncircumcision. In the first, Jerusalem is the radiating centre; in the second, Antioch. Yet not absolutely; for Peter was commissioned to preach the gospel first to the Gentiles; and Paul, wherever he went, preached to the Jew first; and Antioch consulted with Jerusalem regarding circumcision.

No book of the New Testament has so *many points of external contact* as that of the Acts, whether they be with the Old Testament, the Gospels, the Epistles, or profane history.

Its contact with the Old Testament is principally through the Version of the Seventy, and is found in the numerous quotations and historical references. No less than one hundred and thirty passages are quoted directly or indirectly, wholly or partially. The law and the prophets were the

constant ground of appeal in apostolic preaching. Hence these quotations are found mostly in the addresses of Peter, Paul, and Stephen.

The Book of the Acts touches not only the Gospel according to Luke, but all the Gospels. Their four-sided narratives unite, in the account of the appearances and the ascension of the risen Lord, in the first chapter of the Acts. The history of the latter in every part pre-supposes the life and work of Christ. The preaching of the apostles was "the good tidings of peace by Jesus Christ"; how he "went about doing good, and healing all that were oppressed with the devil"; how the Jews "denied the Holy and Righteous One", and "killed the Prince of life, whom God raised from the dead." The likeness to Matthew, may be seen in the frequent quotations from Moses and the prophets; to Mark, in the labors of Peter; to Luke, in the ministry of Paul; and to John, in the work of the Holy Spirit.

The contact of the Acts with the Epistles, though no more real, is more evident, and externally more frequent. The Book of the Acts presents the *planting;* the Epistles, the *training* of the early churches. From the former, we catch views of the *external* history; from the latter, of the *inner* life. Both mutually supplement and confirm each other in many undesigned coincidences, which are the more marked from their differences in minor details. *Individuality* is also as distinctly marked in the Acts as in the Epistles. The defence of Stephen is so characteristic that it bears evidence to its own genuineness. It is not the composition of either Peter, Paul, or Luke. The speeches of Peter exhibit the same ardent temperament as do his Epistles; and the addresses of Paul reveal the candor, the fervor, the tenderness, the courtesy, the sincerity, and moral earnestness, so largely displayed in his writings. The address of James at the Apostolic Convention at Jerusalem, and the circular letter, probably written by him, bear the impress of the Apostle of Works, and are reflected in his Epistle. The strong individuality of Luke is deeply impressed on the narrative part of the Acts, and both in general and minor points, he is the same as in his Gospel. About fifty words in the original, found nowhere else in the New Testament, are common to both.

In order to understand fully the contact of the Acts with the Epistles, we should know the order, time, place, and author of each. The following table presents the probable dates of the Epistles, and the names of the places where they were probably written:

EPISTLES.	PLACES.	A. D.
James,	Jerusalem,	45 (?)
1 Thessalonians,	Corinth,	54
2 Thessalonians,	Corinth,	54
Galatians,	Ephesus,	56
1 Corinthians,	Ephesus,	57
2 Corinthians,	Philippi,	57
Romans,	Corinth,	58
Colossians,	Rome,	62 or 63
Philemon,	Rome,	62 or 63
Ephesians,	Rome,	62 or 63
Philippians,	Rome,	62 or 63
Jude,	Palestine,	63–65
1 Peter,	Babylon,	63–65
Hebrews,	Italy (Heb. 13: 24),	63–66
2 Peter,	Rome, (?)	64–67
1 Timothy,	Macedonia,	65 (?)
Titus,	Ephesus, (?)	66 (?)
2 Timothy	Rome,	67
1 John,	Ephesus,	80–90
2 John,	Ephesus,	80–90
3 John,	Ephesus,	80–90

The Acts of the Apostles also touches *profane history* at many points, and admits of many illustrations from well-known facts of the ancient world. Paul visited countries and cities, renowned in ancient times, and met with persons who have played an important part in the world's history. In tracing the progress of the gospel in Palestine and Syria, in Cyprus and Asia Minor, in Macedonia and Greece, in Italy and Rome, Luke necessarily comes in contact with the surrounding world, and makes incidental allusions to persons, places, and events, to laws and customs, to the religious and political condition of the people. The study of these is in the highest degree *interesting* and *important*. On the one hand, the carefulness of Luke has revealed some facts to be found no where else; and on the other, his narrative has been confirmed, illustrated, or invested with a new interest.

THE CHRONOLOGY OF THE ACTS.

The Acts of the Apostles evidently proceed in chronological order. The same accuracy which Luke proposed and evinced, in his Gospel, is manifested here. It is, however, extremely difficult to fix the dates of the different events recorded. The date which is the best determined is the death of Herod Agrippa I., A. D. 44. This settles the martyrdom of James, and the imprisonment and release of Peter (ch. 12); and very nearly the visit of Paul and Barnabas to Jerusalem with contributions from Antioch.

It is also determined that Nero set fire to Rome in July, A. D. 64, after

which occurred his fearful persecution of Christians. Paul's two years' imprisonment could not have ended later than the spring of that year, and probably a year earlier.

The next most certain date is that of A. D. 60, as the probable time of the recall of Felix, and the appointment of Festus to the Procuratorship of Judea. This fixes Paul's fifth visit to Jerusalem, in A. D. 58.

The date of our Lord's death and resurrection is quite certainly fixed at A. D. 30. On Prof. Harnack's chronology, see Appendix B.

The dates of other events are arrived at with greater or less probability, by taking account of such notes of time as Luke gives us, and of contemporaneous history, and reckoning backward and forward from those dates which are established. The chronology of the Acts is thus partly certain, and partly conjectural. The labors of many eminent scholars, however, have cleared away much uncertainty, and rendered the dates of most of the leading events extremely probable. But it must be confessed that hardly two chronologists agree in all points. A fuller discussion, in its details, will be found in the following notes. The following table represents the dates which are regarded in this work as certain, or most probable:

CHRONOLOGICAL TABLE FOR THE ACTS OF THE APOSTLES.

A. D.	SCRIPTURE HISTORY.	EVENTS IN PALESTINE.	CONTEMPORANEOUS EVENTS.	A. D.
B. C. 5	Birth of Christ.	Death of Herod the Great, B. C. 4.	Augustus, Emperor of Rome, B. C. 27—A. D. 14.	
		Judea made a Roman Province.		6
			Tiberius colleague of Augustus.	12
			Augustus dies.	14
			Tiberius sole Emperor.	14
		Caiaphas, High Priest.		25
		Pontius Pilate, Procurator.		26
26	Christ's Baptism.			
30	His Crucifixion and Resurrection (April); and Ascension (May).			
30	Descent of the Spirit, Pentecost, May 28.			
34	Appointment of the Seven.			

A. D.	SCRIPTURE HISTORY.	EVENTS IN PALESTINE.	CONTEMPORANEOUS EVENTS.	A. D.
35	Martyrdom of Stephen.			
35	Peter and John in Samaria.			
35	Conversion of Saul.			
		Pilate sent to Rome by the Prefect of Syria.		36
		Marcellus Procurator.		36
			Caligula, Emperor, (March).	37
		Herod Agrippa I., King of Judea and Samaria.		37
36–37	Saul in Arabia.			
38	Saul's Escape from Damascus, and First Visit to Jerusalem, after his Conversion (Gal. 1: 18). Withdraws to Tarsus.			
38–40	Rest to the Judean Churches.			
39	Conversion of Cornelius.			
			Expedition against Britain.	40
			Philo at Rome.	40
			Claudius, Emperor, (Jan.).	41
			Seneca Banished.	41
42	Barnabas fetches Paul from Tarsus to Antioch.			
44	Death of James. Imprisonment of Peter.			
	Paul's Second Visit to Jerusalem, with Alms from Antioch.	Herod Agrippa I. dies at Cesarea.		44
		Famine.		44
45	The *Epistle of James.*	Cuspius Fadus, Procurator.	War in Britain A. D. 43–51.	45
45	Paul set apart as a Missionary.			
45	Paul's First Missionary Tour, occupying about two years and a-half.			

A. D.	SCRIPTURE HISTORY.	EVENTS IN PALESTINE.	CONTEMPORANEOUS EVENTS.	A. D.
45		Tiberius Alexander, Procurator.		46
48	His Return to Antioch.	Ventidius Cumanus.		48
			Seneca Recalled.	49
50	Apostolic Council at Jerusalem. Paul's Third Visit. (Gal. 2 : 1–10).	Herod Agrippa II. King of Chalcis, about		50
51	Paul's Second Missionary Tour, occupying about three years and a half.		Caractacus sent Prisoner to Rome.	51
52	He enters Europe.	Antonius Felix, Procurator.	Claudius expels the Jews from Rome.	52
			Gallio, Proconsul of Achaia.	53
54	He writes *First* and *Second Epistles* to *Thesssalonians* from Corinth.			
54	Paul's Fourth Visit to Jerusalem (autumn); and returns to Antioch.			
	Paul begins his Third Missionary Tour, occupying about three years and a half.		Nero, Emperor, (Oct.).	54
56	Paul writes to the *Galatians* from Ephesus.	Revolt of the Sacarii.		
		An Egyptian (ch. 21 : 38).		56
57	He writes *First Epistle to Corinthians* from Ephesus.			
57	Writes *Second Epistle* to *Corinthians* from Philippi.			
58	He writes to *Romans* from Corinth.			
58	Paul's Fifth Visit to Jerusalem (Pentecost). Apprehended, brought before Felix, and imprisoned at Cesarea.			

A. D.	SCRIPTURE HISTORY.	EVENTS IN PALESTINE.	CONTEMPORANEOUS EVENTS.	A. D.
58–60	Gospel of *Luke*.			
60	Paul before Festus. Sent to Italy. Shipwrecked at Malta.	Felix recalled. Festus appointed Procurator.		60
61	Paul arrives a Prisoner at Rome.	Embassy from Jerusalem to Rome respecting the wall.		61, 62
62or63	He writes to *Colosians*, *Philemon*, and *Ephesians* from Rome.	Albinus, Procurator.	Death of Burrus.	62
			Nero marries Poppæa.	62
63	To *Philippians* from Rome, and to *Hebrews* (?) from Italy.		Seneca in retirement.	63
63	*The Acts* written.			
63	Paul is released.			
63	*First Peter*.		Great Fire in Rome (July 19); first persecution of Christians.	
64	Epistle of *Jude*, about			64
		Gessius Florus, Procurator.		64
64	Paul in Asia Minor and Macedonia (?).			
64	Visit to Spain (?).			
65	*First Timothy* from Macedonia.		Death of Seneca.	65
65	Paul in Crete.			
66	*To Titus*, perhaps from Ephesus.	Jewish War begins.		66
64–67	*Second Peter*.			
66, 67	Arrested perhaps at Nicopolis, and taken a Prisoner to Rome.			
67	*Second Timothy* from Rome.			
67	Paul's Martyrdom. Peter's Martyrdom, perhaps about the same time.			
			Death of Nero(June)	68
			Galba, Emperor.	68
			Otho and Vitellius, Emperors.	69
			Vespasian, Emperor.	69
		Destruction of Jerusalem by Titus.		70

A. D.	SCRIPTURE HISTORY.	EVENTS IN PALESTINE.	CONTEMPORANEOUS EVENTS.	A. D.
			Titus, Emperor.	79
80	John writes his *Gospel*, about			
80–90	He writes his Epistles, about			
			Domitian, Emperor.	91
95	The *Revelation*, about		Persecution of	95
68	Some put it		Christians.	
			Nerva, Emperor.	96
98–100	Death of John.		Trajan, Emperor.	98

THE GOSPELS AND THE ACTS.

Notice:

1 That the baptism of John is one of the connecting links between the Gospels and the Acts (Acts 10 : 37; 13 : 24; 19 : 4).

2 The prominence given to the Holy Spirit in the Acts (ch. 1 : 5, etc.).

3 That the Gospel narratives culminate in the resurrection of Christ, and that the Acts show how the risen Christ carried on his work through the Spirit by his disciples. Their preaching centered in a risen, living Christ (Acts 4 : 2, 33; 17 : 18; 26 : 23). See Clark on the "Acts," "A People's Commentary."

SYNOPSIS OF DATES RESPECTIVELY ADOPTED BY SEVERAL LEADING CHRONOLOGISTS AND COMMENTATORS.

EVENTS.	In this Work.	Usher.	Doddridge.	Hug.	Olshausen.	Eichhorn.	Hackett.	Meyer.	Wieseler.	Conybeare and Howson.	Lewin.	Schaff.
Ascension of Christ	30	33	33	31	33	32	33	31	30	.....	.....	30
Stephen Stoned	34	33	34	.....	.....	37	35	33 or 34	39 (?)	36	36	37
Paul's Conversion	35	35	35	35	35	37–38	36	35	40	37	37	37
Paul's First Journey to Jerusalem	38	38	38	38	38	40 or 41	39	38	43	39	39	40
Paul's Arrival at Antioch	42	43	42	.....	41	42	42	43	44	44	43	.....
Death of James	44	44	44	44	44	44	44	44	44	44	44	44
The Famine	44	44	44	44	.....	44 or 55	45	44	45	45	44	44
Paul's Second Journey to Jerusalem	44	44	44	44	44	44	45	44	45	45	44	44
Paul's First Missionary Tour	45–48	45–46	45, 46	.....	45–49	45	46, 47	45–51	45–47	48–49	45–46	.....
Paul's Third Visit to Jerusalem	50	52	49	52	52	52	50	52	50	50	48	50
Apostolic Council	50	52	49	52	52	52	50	52	50	50	.....	50
Paul Begins His Second Missionary Tour	51	53	50	53	52	53	51	52	50	51	49	51
Banishment of Jews from Rome	52	54	.....	.....	.....	54 (?)	.....	52	52	52	.....	52
Paul's Fourth Visit to Jerusalem	54	56	54	55	55	56	54	55	54	54	53	54
Paul's Encounter with Peter at Antioch	54	52	50	.....	55	.....	54	52	54	50	54	.....
Begins his Third Missionary Tour	54	56	54	55	55	56	55	55	54	54	54	54
Paul's Fifth Journey to Jerusalem and Imprisonment	58	60	58	59	60	60	58 or 59	59	58	58	58	58
Recall of Felix	60	62	.....	61	62	62	60 or 61	61	60	60	60	60
Paul's Imprisonment Two Years at Rome	61–63	63–65	61–63	62–64	63–65	63–65 62–64	61 or 62	62–64	61–64	61–63	61–63	61–63
Martyrdom of Paul	67	.....	67 (?)	68 (?)	68 (?)	65	68	64 (?)	64 (?)	68	66	67

PART I.

RISE AND PROGRESS OF THE CHURCH AT JERUSALEM, FROM OUR LORD'S ASCENSION TO THE FIRST JEWISH PERSECUTION.

§ 1. THE INTRODUCTION is similar to, but less formal, than that to the Gospel according to Luke, and is addressed to the same friend, Theophilus, who appears to have been a person of rank, and a Gentile Christian. See author on Luke 1: 3. It presents this book as a continuation of Luke's Gospel, and indicates the same author.

TIME of our LORD'S ASCENSION. This occurred forty days after his resurrection. During the intervening time, he appeared frequently to his disciples, and gave them his LAST INSTRUCTIONS. At least ten appearances of our Lord, before his Ascension, are recorded in the New Testament. See author's "Harmony of the Gospels," p. 312. After to Paul, 1 Cor. 15: 8; and to John, Rev. 1: 12–18.

The *exact time* of our Lord's ascension was probably Thursday, May 18th, A. D. 30. In order to reach this conclusion, we must briefly review a few chronological points in the Life of Christ.

The Roman abbot, Dionysius Exiguus, in the sixth century, fixed the birth of Christ in the 754th year of Rome. This is our common era, but chronologists generally agree that it is too late by four or five years. Jesus was born during the reign of Herod the Great (Matt. 2: 1), who died in the year of Rome 750, a few days before the Passover. (Josephus, *Ant.*, 16. 8. 1–4). This has been confirmed by the astronomical calculation of an eclipse of the moon on March 13th, A. D. 750, a few days before Herod's death. But between the birth of Jesus and Herod's death must have occurred the purification in the temple, the visit of the wise men, the flight into Egypt, and the stay there, and the massacre of the children in Bethlehem. These events probably occupied at least six months. We may, therefore, place the birth of Jesus in the autumn of the year of Rome 749, or B. C. 5.

Passing on to our *Lord's baptism*, Luke says that Jesus "was about thirty years of age." Luke 3: 33. This fixes his baptism in the year of Rome 779, or A. D. 26. This is confirmed by the statement of Luke (3: 1, 2), that John entered his ministry in the fifteenth year of Tiberius. Now Tiberius was associated in the government with Augustus from the beginning of 765; and the fifteenth year would be 749, or A. D. 26. And John probably began his ministry in the spring, and about six months earlier than Jesus. Luke 1: 36. This would place the baptism of Jesus in the autumn, in the first year of

Pontius Pilate, who was Governor of Judea from A. D. 26 to 36. See these and other points discussed in author's "Harmony," § 9, pp. 242–245.

Add to the above date the duration of our Lord's public ministry and we have the date of his death. The length of our Lord's ministry has been estimated at a little over one, two, or three years. The theory of one year and a few months must be set aside, in view of the fact that John mentions at least three Passovers during our Lord's ministry. John 2: 13, 23; 6: 4; 12: 1; 13: 1. Against the theory of two years, and in favor of three years, it may be said: (1) That the feast in John 5: 1 was also a Passover, making four during our Lord's ministry. The reading, according to most ancient authorities, led by the Vatican Manuscript, is without the article "feast" or "a feast." But other most ancient authorities, led by the Sinaitic Manuscript, have the article, "the feast." The latter reading was adopted by Tischendorf in his eighth edition of his Greek Testament; the former is preferred by Westcott and Hort, and by the Revision of the English Version. The definite article favors the Passover, *the* great feast of the Jews; but its omission is hardly decisive against that feast; for the article is wanting in the Greek in some places where the Passover is intended. Matt. 27: 15; Mark 15: 6. (2) The vast amount of labor which Jesus performed, favors the three years theory. Our Lord's extensive missionary tours, with his discourses and miracles, are more easily arranged. (3) In harmony with this theory is the prophecy of Daniel (9: 27): "And he shall confirm the covenant with many for one week, and in the midst of the week he shall cause the sacrifice and oblation to cease." The three years of the Parable of the Barren Fig-tree are significant. Luke 13: 6–9. For these and other reasons, the majority of Harmonists favor this theory. Compare author's "Harmony," § 50, pp. 259–262.

If then our Lord's ministry continued about three years and a half, he was crucified at the Passover of A. D. 30. The day of his crucifixion was Friday, the 15th of Nisan, the day before the Jewish Sabbath. Mark 15: 41; Luke 23: 54; John 18: 39. This is confirmed by astronomical calculation, which shows that the 15th day of Nisan, in A. D. 30, fell on Friday, April 7th, and that this occurred only once more (in A. D. 33), between A. D. 28 and 36. See author's "Harmony," pp. 296–301.

Our Lord, therefore, was crucified on Friday, April 7th, and rose from the dead on Sunday morning, April 9th, A. D. 30. Matt. 28: 1, etc. Beginning with the day of his resurrection, the fortieth day was Thursday, May 18th, which is the most probable day of his Ascension.

The place of the Ascension was Mount Olivet, near Bethany, (ch. 1: 12 Luke 24: 5); a mile, or a little more, east of Jerusalem.

§ 2. THE APPOINTMENT OF AN APOSTLE IN THE PLACE OF JUDAS, occurred some time within the ten days between the Ascension and the Pente-

cost. The note of time, *in those days*, is indefinite, often used with great latitude, (Matt. 3: 1), but here restricted between the *forty days* in ver. 3, and the fifty denoted by the word *Pentecost*. Ch. 2: 1. It is very natural to suppose that the appointment took place near the end of the ten days.

For a classified arrangement of the Four Apostolic Catalogues of Matthew, Mark, Luke, and that in the Acts, see author's "Harmony of the Gospels," § 72, p. 268, or his "Notes" on the Gospels, Matt. 10: 2–4, etc.

Verses 18 and 19 are regarded by the majority of interpreters as an *explanatory remark* of Luke. There is no contradiction between it and Matt. 27: 5–8. Neither denies what the other affirms. Matthew records Judas' own act in hanging himself; Luke, in the Acts, the result, and the terrible condition in which he died. It has been supposed that Judas hung himself from a limb of a tree on the edge of a precipice, perhaps near the Valley of Hinnom. In throwing himself from the precipice, the limb or the rope may have broken, and he falling forward, may have thus met his fearful end. See Hackett on the Acts 1: 18, and note.

The *quotations* as recorded in ver. 20, are made from the Septuagint, with a slight and unimportant variation in that from Ps. 69: 25.

The upper room was the large uppermost room of some private house—a chamber under the flat roof of an Oriental house, often used for devotion and religious assemblies. Compare Acts. 20: 8; Dan. 6: 10. The definite article points to some room previously mentioned or already known, which makes it very probable that it was the "large upper room" which Jesus had chosen for the celebration of the Passover. Mark 14: 15; Luke 22: 12. It is very natural that the disciples should have retained this room, hallowed by such associations, while tarrying at Jerusalem, awaiting power from on high. Luke 24: 49. Some have supposed it to have been one of the chambers in the precincts of the temple. But the Jewish rulers would hardly have allowed them to occupy an apartment of the temple; nor would such a place have been probably called "the upper room." That of a private house was retired, and better answered their purpose. The closing words of Luke's Gospel has been thought to require this—"were continually in the temple, praising God." But this would rather refer to the place where the people generally met in the temple, and not to a room or an upper room in its precincts. And with Hackett, Alexander, and others, we may regard the word *continually* as used to signify nothing more than a frequent resort—present at all the seasons when the people would naturally resort thither for worship. After the Pentecost, the disciples were doubtless more in the temple, though still much at home (1: 46). It was fitting, also, under the New Dispensation, to be free from the local and ritual restrictions of the Old. John 4: 23, 24.

The number of disciples gathered together, *about one hundred and twenty*, is not inconsistent with the "five hundred" mentioned in 1 Cor. 15: 6. The

former were all at that time at Jerusalem; the latter, the whole discipleship assembled in Galilee. Most of them were probably still there.

§ 3. The name PENTECOST means fifty, and is applied to one of the three great festivals in the Jewish calendar, because it occurred fifty days after the Passover-Sabbath. It is styled "the feast of harvest" (Exod. 23: 16), and "the feast of wheat harvest" (Exod. 34: 22), because it celebrated the completion of the grain harvest. It is also called "the day of first fruits." As there was offered at the Passover a sheaf of barley, as the first fruit of the coming harvest; so at the Pentecost, two loaves of the finest wheat flour were offered as the first fruits of a completed harvest, and as a token of thanksgiving to God. It is, moreover, styled "the feast of weeks" (Deut. 16: 10), since it occurred a week of weeks, that is, seven weeks after the Passover. We learn from the Talmud and Maimonides of a Jewish tradition, making this feast a celebration of the giving of the Law from Mount Sinai, which is supposed to have taken place fifty days from the departure of Israel from the land of bondage. There is no reference to this in Josephus or Philo. The only possible allusion to it in the Scriptures is in Deut. 16: 9–12, where, in connection with Pentecost, the Israelite is admonished to remember his bondage in Egypt, and commanded to observe and do the statutes of the Lord.

The Day of Pentecost was a fitting time for the DESCENT OF THE SPIRIT, and the birth of the first Christian Church.

The observance of Pentecost lasted but a single day, but was prolonged by foreign Jews to two days, perhaps to avoid any errors in celebrating the true day. On the manner of its observance, see Lev. 23: 17–20.

The *day of the week* on which Pentecost and the Descent of the Spirit occurred has been a subject of much dispute, some holding that it was on Saturday, and some on Sunday. While the question is not one of vital moment, yet it is of interest, and has its significance. The settling of the question has been thought to depend largely upon the interpretation of "the morrow after the Sabbath," from which the fifty days were to be counted (Lev. 23: 11, 15, 16)—whether the *Sabbath* was the first day of the Passover, the 15th of Nisan, which was a day of holy convocation (Lev. 23: 7), or the weekly Sabbath in the Passover week. The first is the more general view. It is maintained that if the Friday on which Christ died was the 14th of Nisan, then the 16th, "the morrow after the Sabbath," would be Sunday, and the fiftieth day, or Pentecost, would also be Sunday; but, if Christ died on the 15th of Nisan (as has been shown in § 1), which was the day of holy convocation, that the "morrow," and the fiftieth day from the morrow, would be Saturday.

But the Sadducees, in the time of the second temple, and the Karaites since the eighth century of the Christian era, have held to the second view—

that the weekly Sabbath within the seven days of the Passover is meant, and since they were to count fifty days from the morrow after the Sabbath, Pentecost would always fall on Sunday. While this seems a natural interpretation, and, perhaps, may be the true one, the general Jewish practice seems to be against it.

All would be plain had we a more perfect knowledge of the facts and customs of the Jews, in the time of our Lord, respecting this feast. It is to be noted, however, that the earliest Christian traditions, and the Christian commemorations of the day, as far back as it is possible to trace them, have uniformly fixed upon Sunday as the day. A perfect harmonizing of the difficulties connected with the whole subject, may be impossible. The following suggestions are made, which may help toward reaching a solution:

1. The day from which they were to count fifty was the one on which the first fruits were to be offered, specified as "the morrow after the Sabbath." Lev. 23: 10–12. If we accept the 15th of Nisan, the day of holy convocation, as the Sabbath intended, then at the Passover at which our Lord suffered, the morrow after the ceremonial Sabbath was the regular weekly Sabbath. But may not the offering of the first fruits have been postponed to the day following, since the work of cutting it probably formed part of the ceremony, and the offering of it was regarded as the beginning of the harvest labor? May not this have been a reason for beginning to count with Sunday, in that instance, making the fiftieth day fall on Sunday?

2. Or, we may adopt the mode of reckoning from the end of "the morrow after the Sabbath." So Doddridge, Wordsworth, and others. This is, indeed, a very natural meaning of the words, "*from* the morrow." And it may afford an explanation of the much discussed passage in Josh. 5: 11: "And they did eat of the old corn [rather, *the produce*] of the land on [rather, *from*] the morrow after the passover, unleavened cakes, and parched corn [*i. e.*, roasted ears] in the self same day." The words, "the morrow after the passover," mean naturally, and according to their usage in Num. 33: 3, the 15th of Nisan, the day of holy convocation; and the Israelites are represented as eating parched corn and green ears of the new harvest a day at least before it was lawful to do so. Num. 23: 14. If, however, the words, "from the morrow," mean from the end of that day, then the passage evidently means that the manna ceased *from* or after the 15th of the month, and the people began to eat the new harvest on the 16th, the day of offering the first fruits unto the Lord, which was according to the law.

"We must merely avoid being misled," says Olshausen, "by the different commencement of a Jewish day. Undoubtedly the Jewish Pentecost, in the year of our Lord's death, fell upon Saturday; but it began at six o'clock in the evening, when the Sabbath was at a close, and it lasted till six o'clock on Sunday evening. As the church, therefore, has quite rightly fixed the day of

the Redeemer's death upon Friday, although the Passover began on Thursday evening at six o'clock, so also has it with equal propriety fixed the first Pentecost upon the day which occurred just seven weeks after the resurrection."

Dr. William Smith, in his New Testament History (p. 380), arrives at the same result: "Seven weeks were acknowledged from the 16th of Nisan, and the following day, the 6th of Sivan, was the Day of Pentecost." Since, therefore, in A. D. 30, the 16th of Nisan fell on Saturday, April 8th, the Day of Pentecost, according to Dr. Smith's reckoning, fell on Sunday, May 28th.

The following table presents the *Jewish Calendar* for A. D. 30. The Jewish year is strictly lunar, and contains three hundred and fifty-four, or twelve lunations of the moon. In a cycle of nineteen years an intercalary month, Veadar, is seven times introduced, which makes the average length of the year nearly correct.

Date. A. D. 30.	Days of the Week.	Jewish Calendar. (In the Sacred Order of the Months.)
		I. ABIB or NISAN.
March 24	Friday	1. New Moon.
April 7, 8, 13, 14.	Friday, Saturday, Thursday, Friday.	15, 16, 21, 22. Passover Days, 1, 2, 7, last.
		II. JYAR (Yiah.)
April 23	Sunday	1. New Moon.
May 17	Wednesday	28. Death of Samuel. *Fast.*
May 18	Thursday. Ascension	29.
		III. SIVAN.
May 23	Tuesday	1. New Moon.
May 28	Sunday	6. Pentecost.
		IV. THAMMUZ.
June 22	Thursday	1. New Moon.
		V. AB.
July 20	Friday	1. New Moon.
		VI. ELUL.
August 19	Saturday	1. New Moon.
August 25	Friday	7. Dedi. of Walls by Nehemiah. *Feast.*
		VII. TISRI.
September 17	Sunday	1. New Year and New Moon.
September 26	Tuesday	10. Kipur. Day of Atonement. *Fast.*
October 1, 2	Sunday and Monday	15, 16. Feast of Tabernacles.
October 7	Saturday	21. Feast of Branches or of Palms.
October 8	Sunday	22. End of Feast of Tabernacles.
October 9.	Monday	23. Feast of the Law.
		VIII. CHESVAN.
October 16	Monday	1. New Moon.
		IX. CHISLEU.
November 15	Wednesday	1. New Moon.
December 9	Saturday	25. Hanuca. Dedication of Temple.
		X. THEBET.
December 14	Thursday	1. New Moon.
A. D. 31.		
		XI. SEBAT.
January 13	Saturday	1. New Moon.
		XII. ADAR.
February 11	Sunday	1. New Moon.
February 24	Saturday	14. Little Purim.
		XII. VEADAR (Intercalary). Last of March and beginning of April.
March 12	Monday	1. New Moon.
March 24	Saturday	13. Feast of Esther.
March 25, 26	Sunday, Monday	14, 15. Feast of Purim and Shusham Purim.

Since preparing the above for press, I have received from my scholarly friend, Rev. C. W. Waterhouse, the following very able and impartial defence of Sunday as the Day of Pentecost:

"That the Day of Pentecost of Acts 2: 1, signalized by the outpouring of the Holy Spirit, occurred on Sunday, the first day of the week, seems to have been the prevailing opinion in the churches, until the present century.

"But Wieseler (since followed by many), in his 'Chronologie,' p. 19, makes this Pentecost fall on the *Sabbath.*

"If 'our Lord celebrated his last Passover on the evening which *began* the 15th of Nisan,' then the 15th of Nisan extended through that night and following day to 'the evening which began' the 16th of Nisan, or Abib, in harmony with Jewish reckoning. Hence, our Lord was crucified on the 15th of Nisan, 'which was our Friday,' and was also 'the first day of the feast of unleavened bread,' when they were to 'have a holy convocation,' and 'do no servile work therein,' (Lev. 23: 6, 7); that is, they were to keep that 'first day' as a 'sabbath.' See ver. 11, 15. 'The seventh day' of the 'seven days' of the feast of unleavened bread, that is, the 21st day of Nisan, they were also to keep in the same manner as a sabbath. See ver. 8. These special feast-sabbaths are to be distinguished from the regular weekly sabbath, which is not spoken of in the chapter, except in ver. 3 and 38. But if the 15th day of Nisan was 'the first day of the feast of unleavened bread,' (ver. 6, 7), and was to be kept as a sabbath, then 'the morrow after the sabbath,' spoken of in ver. 11 and 15, was the 16th of Nisan, and the second day of the feast of unleavened bread. On this day the wave-sheaf was to be offered, (ver. 11), undoubtedly within the twelve hours of daylight, and perhaps mostly between the morning and the evening sacrifice, for some three hours before and three hours after *noon.* If, then, our Lord was crucified on Friday, the 15th of Nisan, the 16th day of Nisan was Saturday. Starting from this Saturday at noon, in the midst of the offering of the wave-sheaf, one week of seven days will reach to the next Saturday noon, and forty-nine days, or seven weeks complete, (ver. 15), will reach to the seventh Saturday at noon, and the next day, required to complete the 'fifty days,' (ver. 16), will be Sunday, the first day of the week, the day *after* the Jewish Sabbath. Beginning thus on the acknowledged basis of Friday, the 15th of Nisan, as the day of Christ's crucifixion, and the first day of the feast of unleavened bread, and reasoning from the direct teachings of Lev. 23: 5–16, confirmed also by Num. 28: 16–25, we are brought to the *first* day of the week as the Pentecost so signalized by the manifest power of the Holy Spirit.

"In William Smith's large and critical 'Bible Dictionary,' Rev. Samuel Clark, of England, says: 'From the 16th of Nisan seven weeks were reckoned inclusively, and the next or fiftieth day was the Day of Pentecost. . . . It was the legal paschal supper, on the 14th of Nisan, and the Sabbath during which

our Lord lay in the grave was the day of the omer [wave-sheaf], Pentecost must have followed on the Sabbath.'

"But Dr. William Smith himself, in his New Testament History, published in 1866, p. 380, counting 'from the 16th day of Nisan,' says, 'the Day of Pentecost fell on *Sunday*.'

"Besides, we are not authorized to assume that 'from the 16th of Nisan seven weeks were reckoned *inclusively*'; that is, that the 16th of Nisan was itself to be counted as the first of the forty-nine days. In loose, popular speaking, such a manner of reckoning may be admissible. But it would not be admissible in the select and precise language of legal enactment. Much less could we expect it when the words of the enactment came from a scholar, and were inspired.

"Hence, in relation to the Day of Pentecost, or 'the feast of weeks' (Deut. 16: 10), the words of the law are definite and specific. 'Ye shall count to you *from* [not, *beginning with*] the morrow after the sabbath, *from* the day when ye brought the sheaf of the wave-offering, seven sabbaths [or 'weeks,' Deut. 16: 19] shall *be complete;* even to the *morrow after the seventh sabbath* shall ye number *fifty days*.' Lev. 23: 15, 16.

"In Lange's learned and critical Commentary, Dr. J. V. Lechler says: 'It [Pentecost] consequently occurred, in the year in which Christ died, on the first day of the week, or our Sunday, if we assume that in the same year the first day of the Passover occurred on a Friday, and the second, from which the fifty days were counted, on a Saturday.'

"This way of understanding and reckoning the 'seven weeks complete,' and the 'fifty days,' may be further illustrated by the Jubilee. Suppose the year before A. D. 1 had been the year of Jubilee. Then one week of years from the Jubilee would have included the year 7, seven weeks of years would have included the year 49, and 'the fiftieth year' from that Jubilee would have extended to the year 50 as the next Jubilee. See Lev. 15: 8–13.

"Special provision was made for the forty-ninth as the sabbatic, and the fiftieth as the Jubilee year, in the promise that the year next before this sabbatic year should 'bring forth fruit for three years'; ver. 21."

The "*place*" (2: 1) where the disciples were assembled at Pentecost is called the "house" in ver. 2, and was probably the "upper room" of the preceding chapter (1: 13), which had been the usual meeting place of the disciples after the ascension, and the same "large upper room" in which our Lord observed the Passover with his disciples. Luke 22: 12. See Discussion in the preceding section. Many have supposed the place to have been one of the thirty buildings in the precincts of the temple, which Josephus calls "houses." This view, it is said, agrees better with the custom of the apostles (Luke 24: 53; Acts 2: 46), with the time of the miracle, nine o'clock in the morning, the

hour of prayer (ver. 15), with the large multitude assembled, and with the sanctity of the place. But if it had been in the temple, why was it not so stated? The temple is not mentioned till ver. 46, and it would hardly have been called a house. The hostile Jewish authorities would scarcely have permitted it; and the disciples, from their fear of the Jews, would very probably assemble in some large room of a private house. Compare John 20: 19. It was also a long summer day. The people of the East are early risers. It was but the third hour of the day when Peter addressed the people. But the Spirit had descended before this, and a great multitude had assembled. It is possible that the disciples had been already together several hours. And it is not necessary to suppose that the vast assembly and the addresses of Peter and others were all in the upper room. We can suppose the early gathering of the disciples and the descent of the Spirit to have been there, but the crowd may have assembled outside in the open air. Nor may we call in the temple to give additional sanctity to the occasion. It was the Spirit, not the temple, that made the place and the whole event sacred; and by his presence the humblest Christian becomes the temple of God. 1 Cor. 3: 16; John 4: 23, 24.

The *list of names* in 9–11 presents a rapid view of the Roman Empire, and contains most of the countries in which the Jews were dispersed, beginning with the northeast and passing to the west and south. The whole multitude was divided into Jews—that is, by birth—and Proselytes, or Gentile converts to the Jewish religion. It has been estimated that as many as fifteen different languages or dialects must have been spoken by the disciples at this time. There were at Jerusalem separate synagogues for the accommodation of worshipers of different nationalities. Ch. 6: 1. The great multitude present at Jerusalem may be accounted for from the fact that Pentecost was the most largely attended of any of the Jewish feasts.

§ 4. The quotation from the Prophet Joel (2: 28–32), in PETER'S ADDRESS TO THE MULTITUDE, is made from the Hebrew with several variations, and very nearly in the words of the Septuagint Version. "The two or three verbal deviations from the Hebrew serve either to unfold more distinctly the sense of the original passage, or to enforce it."—HACKETT. "Some suppose this passage to have formed a part of the temple-service on the Day of Pentecost, and allege that it is still so used by the Karaites, or Anti-talmudical Jews."—ALEXANDER. Joel was one of the oldest, if not the oldest, of all the prophets, in the reign of Uzziah, about B. C. 800, or perhaps under Jehoash, during his minority, about B. C. 870.

The quotations from Psalm 116 is from the Septuagint Version. The Hebrew in Ps. 110: 1, is, "Jehovah said unto my Lord," or Sovereign, etc. In the quotations from the Old Testament, Lord generally, as in the Septua-

gint, corresponds with Jehovah, and thus sometimes the distinction between that and other names applied to God is lost.

It is interesting to compare the riper knowledge of Peter in his First Epistle, written about A. D. 63, and notice its agreement with this address on the Day of Pentecost.

§ 5. THE EFFECT OF PETER'S ADDRESS, in connection with that of the others, was immediate in conviction and conversion; but continuous also in the growth of the church, and in the graces of the Spirit—benevolence, joy, etc. The condition of the infant church is described in ver. 42–47, covering a period, it may be, of several months.

The *special liberality of the converts* should be noted. The disciples sold and parted with goods and possessions, according to the necessities of any of the brethren. No one acted as if his property was absolutely his own; but used it for the benefit of others also. In ver. 46, we get a view of their *public* worship in the temple, and their more *private* gatherings in their houses, or at their homes; and also the connecting a social repast and the breaking of bread. Perhaps many of their private religious gatherings were followed by a common meal, and then the Lord's Supper.

§ 6. THE HEALING OF THE LAME MAN BY PETER AND JOHN is given, from among a large number of miracles (ch. 2: 43), not merely because it was most wonderful; but also because it gave occasion to the *first hostile movement* against the new church, and an opportunity for another telling discourse from Peter, resulting in a fresh impetus to the work, and in the further increase of believers.

The *time* is not stated; but it is implied that it was during the peaceful growth of the church that followed the Day of Pentecost. Ch. 2: 44–47. Some have been disposed to put it into the next year. But it seems better to place it nearer Pentecost, while the disciples were still enjoying its influences, and the young believers were being instructed more fully in regard to the Kingdom of God. On account of the number of priests present in the temple (ch. 4. 1), others have thought that the Feast of Pentecost had not yet terminated. But it would be better to suppose that now the Feast of Tabernacles had come and was in progress, which was early in October. A greater number of priests were on duty during that festival, since the work to be performed was greater. I incline to place this miracle in the autumn of A. D. 30.

Notice how Peter and John are connected together in labor; and consult references.

In *Peter's address*, ver. 15, 16, and 1 Pet. 1: 21, being both by the same apostle, are worthy of comparison: Christ raised up by the power of God;

faith working through Christ as its author; making believers, or those who receive his benefits, what they are.

The *quotation* (ver. 22, 23) from Deut. 18: 15, 19, is partly the rendering of the Septuagint Version, and partly Peter's; giving the sense and special application of the original. The passage, "I will require it of thee," is full of meaning. Peter emphasizes it, by defining the mode of the highest kind of punishment—"shall be utterly destroyed from among the people." The phrase, "shall be cut off from among his people," is of frequent occurrence (Lev. 23: 29; Exod. 12: 15, 19; Gen. 17: 14), denoting—shall not be reckoned as one of them, deprived of all their privileges; and, in aggravated cases, visited with the extremest punishment.

§ 7. On the time of THE IMPRISONMENT OF PETER AND JOHN, see preceding section.

The *first* organized opposition or *persecution* was begun by the Sadducees (ver. 2, 3, 5, 6), who were offended at the great central doctrine of apostolic preaching—the resurrection of Jesus. The Sadducees rightly rejected the tradition of the elders, but unfortunately denied many important truths, such as a resurrection, the existence of angels and spirits. They belonged to the wealthy and influential classes, and though they had not such popular power with the masses as the more numerous Pharisees, they were the most powerful politically. The opposition of the Sadducees would tend to make the Pharisees favorable to the body of believers. See ch. 23: 7–10. The direct persecution by the Pharisees began much later—during the preaching of Stephen and at the disputation with him. Ch. 6: 10.

The *captain of the temple* (ver. 1) was the officer commanding the Levitical guard in the temple. See Josephus (*War*, 6: 5. 3), and compare Jer. 20: 1; 1 Chron, 9: 11; 2 Chron. 31: 13.

The *Sanhedrim* is doubtless meant in ver. 5, which was the highest civil and ecclesiastical court of the Jews, composed of seventy persons, including elders, scribes, and the chief priests, who were the leaders of the twenty-four classes (1 Chron. 24), with the high priest as president.

Annas (ver. 6) had been deposed from the high priesthood by the Roman Governor Valerius (Josephus, *Antiq.* 18: 2. 2). His son-in-law, Caiaphas (ver. 6) was made high priest by the same Governor, about A. D. 25, and continued till A. D. 37. Annas appears to have been a man of great ability and influence, and retained the title, according to the custom of the Jews, who would naturally regard him as the rightful high priest, the office being for life. While Caiaphas was the acting high priest, Annas may have been his deputy.

Notwithstanding so great opposition, the number of men who believed had increased to about five thousand (ver. 4). I am inclined to regard these as

male converts; the word in the original being generally limited to males. The disciples came most in contact with men in the temple, and, as in modern missions, converts would at first be made largely from among men. That the one hundred and twenty in "the upper room" (ch. 1: 15) were mostly men, is a fair inference from ch. 1: 14, "with the," or, "with certain women and Mary the mother of Jesus." Progress was doubtless constantly made among women, as private services were held at the homes. Ch. 2: 46. And this progress, it would seem, was largely increased upon the death of Sapphira, when women are mentioned with men, as added to the Lord. Ch. 5: 14.

A comparison of *Peter's address*, especially ch. 4: 11, 12, with his First Epistle (2: 4–8), shows that he taught the same truths, both in his early and later ministry. But in the former he shows great simplicity; in the latter he exhibits growth, maturity, and elaboration; in both, his knowledge of the Scriptures, fire, and vigor.

The *quotation in ver. 11* may be regarded as a free translation from the Hebrew, and applied, at this time, to the Sanhedrim. The text may have been so often quoted as to have become a proverb.

The familiarity of the disciples with the Scriptures, is seen (ver. 24) in their free quotation of Ps. 146: 6, and in citing the first two verses of the second Psalm (ver. 25, 26), which was regarded by the Jews as a Messianic prophecy. The latter is quoted quite closely from the Septuagint Version. *Herod* Antipas (ver. 27) was tetrarch of Galilee and Perea, from the death of Herod the Great, his father, A. D. 4, till his banishment, A. D. 39. *Pontius Pilate* (ver. 27) was Procurator of Judea from A. D. 26 to A. D. 36. Both were associated together against Christ. Luke 23: 7, 11, 12.

§ 8. The United and Prosperous Condition of the Church for several months, perhaps for a year or two after the first hostile movement against her, is described in ch. 4: 32–35; similar to that enjoyed after the Pentecostal season. Ch. 2: 43–47. The *community of goods* is again brought to view as a peculiar feature of this period. It was plainly voluntary. Ch. 5: 4. Each one regarded himself as a steward entrusted with his Lord's money. Distribution was made "as any one had need." That all did not sell their entire property, may be inferred from ch. 12: 12, where it appears that Mary, the mother of Mark, owned a house. This system does not appear to have been adopted by any of the other early churches. Gal. 2: 10; 1 Tim. 6: 8, 17–19; 1 Cor. 16: 1, 2. It was adapted to the condition of the Church at Jerusalem, where many strangers and visitors, coming to the feasts, were converted, and needed to remain for a time to receive instruction.

During this period, two opposite characters were brought into prominent notice. *Joseph Barnabas*, a Levite, afterward a companion of Paul and a missionary to his native island, Cyprus, which is situated toward the north-

east corner of the Mediterranean Sea, and *Ananias and Sapphira*, of whom we know nothing, except their hypocritical profession of benevolence and their sad end recorded in ch. 5: 1–10. Their *severe punishment*, near the beginning of Christianity, and as first transgressors, was a merciful warning to others. Compare the opening of the Mosaic institution. See reference on ver. 5.

§ 9. The Great Increase of the Church (ch. 5: 12–16), after the death of Ananias and Sapphira, appears to have continued for some time. Its peace and prosperity resulted not only from this judgment and the great miracles performed by the apostles, but also from the reverence begotten in the people for the company of believers. "But of the rest (of the people, that is, unbelievers), durst no man join himself to them (associate with them, that is, with the disciples): howbeit, the people magnified them," regarded them with wonder and reverence. Ver. 18; compare ch. 2: 43. The discipleship became more distinct, were permitted more than ever to attend to their own worship in the temple and elsewhere, without molestation or intrusion of either hostile parties, or of those who by hypocritical profession would seek worldly gain. But true believers were largely multiplied, not only of *men*, but also of *women* (ver. 14), who are now mentioned among the converts for the first time since the Pentecostal season.

The *second* organized movement or *persecution* against the apostles, originated like the first (ch. 4: 1, 2, 5; see on § 7), among the Sadducees. It resulted only in the Imprisonment of the Apostles, in scourging them, and charging them no more to preach in the name of Jesus. The Sadducean rulers were restrained by the miraculous deliverance of the apostles from prison, by fear of the people, and by the prudent counsel of Gamaliel.

Gamaliel was doubtless the distinguished doctor of the law mentioned in the Talmud as the grandson of the famous Hillel, and at one time the teacher of Paul. Acts 22: 3. See Josephus *Antiq.* 20: 9, 4. He is reported to have died eighteen years before the destruction of Jerusalem, about A. D. 52. He is represented in the Talmud as being tolerant and charitable far beyond the mass of his countrymen. As a Pharisee, he may, with his sect, have looked favorably on the early disciples, who were constant worshipers in the temple, and strict observers of the law, and opposers of the skepticism of the Sadducees. The manner and the words of the apostles may have favorably impressed him, and the thought very likely occurred to him that possibly their cause might be of God. Ch. 5: 39. Tradition makes him first a secret and afterwards an open disciple. But this is extremely doubtful.

Theudas (ch. 5: 36) was not the one mentioned by Josephus (*Antiq.* 20: 5, 1) as beheaded about A. D. 45, many years too late; but one of the turbulent persons put to death during the last years of Herod the Great.

Judas of Galilee (ch. 5: 37) is mentioned by Josephus as a Gaulonite of the

city of Gamala, and probably took his name of Galilean from the insurrection which he began in Galilee. The *enrolment* was probably not that at the birth of Jesus (Luke 2: 2), but a second one some years later, after the deposing of Archelaus, and when Cyrenius was the Governor of Syria the second time, about A. D. 6 or 7. Compare author's "Harmony of the Gospels," on § 9, (3) p. 243. See Josephus, who gives an interesting account of this Judas. *Antiq.* 18: 1. 6; 20: 5. 2; 17: 6. 2; *War*, 2: 8. 1.

The threatening and scourging of the apostles were probably followed by *another period* of peace and prosperity to the Jerusalem Church. Ch. 5: 42.

The *time* of this section, therefore, occupies a considerable period. The great increase of disciples and the prosperity enjoyed by them, described in ch. 5: 12–16, very probably lasted through the year A. D. 32. About the end of that year, or the beginning of A. D. 33, we may fix the imprisonment of Peter and John. The continued growth and activity of the discipleship after their release (ch. 5: 42), may have continued through the year till A. D. 34.

The phrase in ver. 30, "hanging him on the tree," is quoted from Deut. 21: 22. It there means the exposure of the body after being put to death in some way; here it is applied to crucifixion. See in comparison, Gal. 3: 13.

§ 10. The first APPOINTMENT OF ALMS DISTRIBUTERS, or deacons, took place during the prosperous period of the church after the counsel of Gamaliel. Ch. 5: 38–42. "These days" (ch. 6: 1) is an indefinite note of time, always implying some connection between what precedes and follows. It sometimes relates to a period of many years (Matt. 3: 1); sometimes to a few days. Ch. 1: 15. We may therefore suppose that the deacons were appointed in the first half of the year A. D. 34.

The *Grecian Jews* (ch. 6: 1) were those Jewish Christians of foreign birth who spoke the Greek language both in common life and in their worship, and used the Septuagint Version of the Old Testament. Their murmurings and the neglect of their widows were, doubtless, of *gradual growth*. The imperfect "were neglected," *were being overlooked*, implies that the neglect had become common and was of some continuance. With the rapid increase of the discipleship, one after another of these widows were overlooked, till the evil probably became great. Jealousy of races, great sensitiveness on account of their foreign birth and language, doubtless contributed to the evil. *The Hebrews* (ver. 1) were Jewish Christians, natives of Palestine, and others, who used the Hebrew Scriptures and the vernacular Aramæan.

The daily ministration of alms of which widows were important recipients, throws light on the community of goods as practiced by the Jerusalem Church. It originated with social meetings and repasts, and was extended to the needy and the dependent. Ch. 2: 42–45; compare Neh. 8: 10.

By a comparison of 1 Tim. 5: 9, we learn that widows continued to be objects of special care in all the early churches.

The names of the *Seven* are all Grecian names, which indicates that they may have been chosen from among the Grecian Jews, to silence their complaints. Yet many Hebrew Jews had foreign names. Ch. 1: 23.

Nicolas of Antioch was a *proselyte*, a convert to the Jewish religion, and afterward to Christianity. This is obvious, as the views of the discipleship had not yet been enlarged by the teaching of the conversion of Cornelius. He was what the Jews called "a proselyte of righteousness," circumcised, and observing all the ordinances of the Mosaic law. Thus he passed through the synagogue at Antioch, before he entered into the Church at Jerusalem. There is no probability that he was the founder of the Nicolaitans. Rev. 2: 6, 15.

Of the seven, only Stephen and Philip (ch. 8: 5) are elsewhere mentioned in the New Testament. What the other four did is unknown.

The *office of deacon* probably arose from this appointment; the name does not, however, occur in the Acts. Compare Phil. 1: 1; 1 Tim. 3: 8, 12.

The appointment of the Seven is followed by a great increase in the church. Ch. 6: 7. That a *great company* of priests believed, indicates the progress of the gospel among the most intelligent and influential.

§ 11: THE VIOLENT APPREHENSION OF STEPHEN took place some time after his appointment as one of the Seven, when his zeal had aroused the opposition and hatred of the foreign Jews. Several months probably passed during the progress of the church and the culmination of the opposition, narrated in ch. 6: 8, 9. We may, therefore, place the apprehension near the close of A. D. 34. See on § 10, first paragraph.

According to some only one synagogue is named—that of the Libertines, or *freedmen;* Jews, or the sons of Jews, who had been carried into Italy by Pompey, B. C. 63, reduced to slavery, and afterward set free. According to this view, these freedmen were from Cyrene, Alexandria, Cilicia, and Asia. This interpretation, however, is forced and unlikely.

Others suppose two synagogues: one including the first three names; the other the last two. This is possible.

But the simplest and most natural interpretation is that which supposes five synagogues to be named. And this accords with the fact that there were many foreign synagogues in Jerusalem. According to the Talmud, there were 480 synagogues in the city. And though this is very probably an exaggeration, the statement was doubtless made from the very large number there.

Alexandrians, from Alexandria, Egypt, where there were about 100,000 Jews. *Cyrenians*, from Cyrene, in Libya, west of Egypt, where about a fourth of the population were Jews. *Cilicia* was the southeastern province of Asia Minor,

the chief city of which was Tarsus, the birth-place of Paul. Ch. 22: 3. *Asia* was another province of Asia Minor, with Ephesus as its capital.

In the *disputing* with Stephen, we see the beginning of the *Pharisaic persecution* against Christianity. Hitherto the organized opposition had centred around Sadduceeism. Ch. 4: 1; 5: 17. See on §§ 7 and 9. Even the most learned of the Pharisees, Gamaliel, had stood forth as an apologist of the early church. Many things had hitherto restrained Sadducee opposition, and confirmed the leniency of the Pharisees—such as the report of the watch at the resurrection of Jesus (Matt. 28: 11–15), the descent and miraculous gifts of the Holy Spirit, the continued worship of the disciples in the temple, and their pious observance of the law, their popularity among the people, and the reverence with which the apostles and Christian leaders were regarded by the masses.

The discipleship had been becoming more distinct, and in their worship more separate from the people. Ch. 5: 13. And now Stephen, advancing in grace, power, and wisdom, pierced into the very heart of Judaism, and brought into clearer view the distinctive lines of the New Dispensation—the passing away of the former, and the increase and the glorious sway of the latter. Doubtless he taught that justification was not through the law, but through Christ; and that true worship was as acceptable to God in one place as another. See ch. 7: 48–53. In unfolding these doctrines, he came into contact with Phariseeism; and in pressing them upon the foreign Jews, among whom he specially labored, he met very probably with Saul of Tarsus, from the synagogue of Cilicia, who may have been one of those "who were not able to withstand the wisdom and the Spirit by which he spake." Ch. 6: 9, 10. Such doctrines were odious to the Pharisees, misunderstood, misrepresented, and distorted by them. Ch. 6: 11–14. From this time, therefore, the Pharisees were leaders in persecuting Christians. That the first Pharisaic opposition should have originated in the foreign synagogues, may be explained by the fact that strong nationality had brought these Jews to Jerusalem, very naturally making many of them the strongest adherents to Judaism, and to the strictest sect, the Pharisees. Compare Phil. 3: 5, 6.

The effect of foreign birth and foreign influence may have been quite different upon Stephen, in weakening his hold upon Jewish ideas and ceremonial forms. Thus he may have been prepared, when enlightened by the Spirit, to see more clearly the superseding of the Old by the New Dispensation. He was, indeed, a connecting link between Peter and Paul.

§ 12. Stephen's Defence, showed from the Old Testament history that the external condition and organization of Israel had undergone repeated changes, under Abraham, Joseph, Moses, and David; that the tabernacle was temporary, and so also the temple was designed to be, and must of necessity be, from the very nature of God himself. He thus proves what he had

taught regarding the law, the temple, and the customs which Moses had delivered. Ch. 6: 11, 13, 14. At the same time he showed the unfaithfulness of the Israelites in every age, and charges upon the Sanhedrim the spirit and the wickedness of their fathers.

On the *time* of this Defence, see on § 11. On *Sanhedrim*, see on § 7.

Stephen probably *spoke in Greek.* He was probably a Grecian Jew. (Ch. 6: 1. See on § 10.) His disputing with the foreign Jews, and the agreement of his quotations from the Old Testament with the Septuagint Version, favors this view. The prevalence of the Greek language in Palestine, and especially at Jerusalem, was so general that he could be easily understood by the Sanhedrim.

The *place* of the trial and defence was the temple building (ch. 6: 13, 14); doubtless in the ancient room of the Sanhedrim, the hall Gazith, or the "Stone Chamber," supposed to have been situated in the southeast corner of one of the courts of the temple building.

Stephen has justly been styled *the forerunner of Paul.* He seems to have attained to clearer views of the Gospel Dispensation than Peter and the other apostles (ch. 6: 8–15), which were afterward so fully developed by Paul in his preaching and his Epistles. Stephen, in his defence, resembled Paul: (1) By employing the historical method. Ch. 13: 16–41. (2) By his strong attachment to the true principles of the Mosaic economy. Ch. 7: 37–52; 23: 1; 26: 22; 28: 17, 18, 23. (3) In verbal and logical coincidences. Thus Stephen says, "who received living oracles" (ver. 38); Paul (Rom. 3: 2), "they were entrusted with the oracles of God." Stephen again (ver. 51), "uncircumcised in heart"; Paul (Rom. 2: 29), "circumcision is that of the heart." Stephen speaks (ver. 52) of the "law as it was ordained by angels"; Paul (Gal. 3: 19), "it was ordained through angels." Stephen, in the temple, says (ver. 48–50), "Howbeit the Most High dwelleth not in houses made with hands," etc.; Paul, on Mars' Hill (ch. 17: 24, 25), "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands," etc. Once more, Stephen prayed (ver. 60), "Lord, lay not this sin to their charge"; Paul (2 Tim. 4: 16), "May it not be laid to their account." Compare also ver. 5–8 with Rom. 4: 10–19.

Without doubt, Stephen made a deep impression on Paul's mind, both in his discussions with him (ch. 6: 8–10) and in his defence. Indeed, Paul's address at Pisidia (ch. 13: 16 ff) seems born of Stephen's speech before the Sanhedrim. Doubtless Paul was present at the latter (ver. 58), and very likely furnished Luke with the account of the defence and the attendant circumstances.

There are several *historical discrepancies* which have been *alleged* against Stephen's speech. That they are only apparent, will appear on careful examination. They will be noted in the order that they occur in the chapter.

1. In ch. 7 : 2, Stephen speaks of the call of Abraham *before* he went to Haran, while it is affirmed that the first call of Abraham was *in* Haran. (Gen. 12 : 1.) But the latter passage does not deny a previous command, when Abram and his company went forth "from Ur of the Chaldeans, to go to the land of Canaan." (Gen. 11 : 31.) There is therefore no contradiction. Moreover, a previous call is alluded to, or at least implied, in Gen. 15 : 7; Neh. 9 : 7.

2. In ver. 4, it is said that Abram went from Haran *after* his father was dead; but by a comparison of Gen. 11 : 26, 32; 12 : 4, it would seem that Abram went from Haran sixty years *before* his father's death. This difficulty may be solved by supposing that Abram was not the oldest son of Terah, his father; but the youngest, and named first in Gen. 11 : 26, because of his importance in Hebrew history. Such was the case with Noah's son, with Isaac, Jacob, and Judah. So Napoleon, on account of his eminence, might be named first on a list of the Bonapartes, though not the oldest. If also Sarah was the daughter of Haran, the same as Iscah (Gen. 11 : 29), according to a Jewish tradition, and therefore a niece to Abram, then the latter must have been much younger than Haran, for Sarah was ten years younger than Abram. (Gen. 17 : 17. Compare Gen. 20 : 12.) Thus the birth of Abram might have been so far distant from that of his eldest brother, as would bring the death of his father before his seventy-fifth year. A less probable explanation is founded on a Jewish tradition: that Terah relapsed into idolatry during his abode at Haran, which the Talmudists call his spiritual death; after which Abram left him on that account.

3. In ver. 14 the company of Jacob's emigration is said to have been *seventy-five souls;* but in Gen. 46 : 27, it is put at *seventy.* Stephen follows the Septuagint Version, which has "seventy-five souls," both in Gen. 46 : 27 and in Ex. 1 : 5. This has been explained by supposing that the Septuagint adds the sons of Ephraim and Manasseh from the genealogy in 1 Chron. 7 : 14–21. It should be noted that Stephen speaks of *all the kindred* of Jacob, whereas in Genesis the *lineal descendants* are enumerated. Thus Stephen may have included the wives who came down into Egypt. Now Joseph's wife was in Egypt; Judah's wife was dead (Gen. 38 : 12), and probably Simeon's wife also; for his youngest son was born of a Canaanitish woman. (Gen. 46 : 10.) Thus the nine wives added to the sixty-six descendants of Jacob, in Gen. 46 : 26, make the number seventy-five. Stephen doubtless used the number commonly accepted among the Jews, and we may well suppose that it was adopted for good reasons, all of which may not be known to us. There is no proof that he was wrong; for we are uncertain as to the data of his reckoning.

4. In ver. 16, Stephen speaks of *the burial of the twelve patriarchs at Shechem;* but the Old Testament records the burial of Jacob at Machpelah (Gen. 50 : 1–14), and that Joseph's body was embalmed (Gen. 50 : 24–26), and

carried out of Egypt (Ex. 13: 10), and buried at Shechem, (Josh. 24: 32.) The other sons of Jacob died, and nothing is said of their burial. (Ex. 1: 6.) Stephen's account may be regarded as supplementing the Old Testament history. The sons of Jacob may have been buried at Machpelah, and they, and their father also, may afterward have been removed to Shechem. Joseph's body would very likely be retained in Egypt, since he was a ruler, and, in accordance with his direction, taken with the Israelites into Canaan. Josephus (*Antiq.* 2. 8. 2) says that the sons of Jacob were buried at Hebron (Machpelah). Rabinnical traditions declare that their bones were carried to Palestine. Jerome, who died at Bethlehem, A. D. 420, says that the tombs of the eleven patriarchs were to be seen at Shechem in his day. It is very probable that when Joseph was buried at Shechem, the bodies of Jacob and his sons were also interred there. The practice of embalming among the Egyptians rendered this possible.

5. Again, in ver. 16, it is said that Abram bought the tomb of *the sons of Hamor in Shechem;* but in Gen. 23: 15, it is said that Abram bought the cave of *Machpelah at Hebron, of Ephron the Hittite.* But we need not assume that these transactions were the same. Neither statement contradicts the other. Abram may have purchased a plot of ground when residing at Shechem (Gen. 12: 6), for the purpose of building the altar which he there erected. On this ground there may have been a tomb, or one may afterwards been made there. Many years later, when residing over fifty miles south of Shechem, at Hebron, upon the death of Sarah, he purchased the cave of Machpelah. But a more serious difficulty is found in Gen. 33: 19, where it is said that Jacob bought the part of the field where he stretched his tent, from the sons of Hamor, father of Shechem, and there he erected an altar. So also Josh. 24: 32. It however may be said, that possession of ancestral property at Shechem may have been the reason why Jacob journeyed thither and purchased additional ground. Indeed, some have supposed that Abram had bought land for his altar at Shechem (Gen. 12: 6, 7), and Jacob recovered it by force (Gen. 48: 22), and bought more. Afterward it became a burial ground. (Josh. 24: 32.) In so brief a reference to events, it is not strange that there should be difficulty in understanding it. Stephen passes rapidly over things which were familiar to his hearers; but to us who know but little of the events of which he speaks, they seem hard to explain. But the trouble is in our ignorance—not in the error of Stephen and of those who heard him, nor of Luke, who penned the account.

Other explanations have been offered. Some suppose that an error had crept into some very early manuscript—that the name Abraham had been substituted for Jacob. Others, that neither Abraham or Jacob was originally in the text, and that it read, "in the tomb that one bought," etc.; and that some officious transcriber, thinking the verb wanted a nominative case, put in the

name of Abraham. Or, taking the verb impersonally, it may be translated, "in the tomb that, like Abraham, one bought," etc. So DODDRIDGE.

6. In ver. 20, Moses is spoken of as "*exceeding fair*"—literally, "fair unto God"—a Hebrew superlative, the strongest expression of beauty. But in Ex. 2: 2, it is simply said, "*he was a goodly child*," or, "he was fair." It is surprising that so much stress has been laid upon this difference of statement. The modesty of Moses (Num. 12: 3) prevented him from making anything more than a single allusion to his beauty when a child. Stephen refers to it, since it induced the parents to use unusual precautions for the preservation of the child. (Heb. 11: 23.) Similar allusions to the extraordinary beauty of Moses are found in Josephus and Philo.

7. In ver. 22, it is said that "Moses was *instructed in all the wisdom* of the Egyptians"; yet Ex. 4: 10, and elsewhere, is *silent* on this point. But as in the preceding case, the modesty of Moses would have prevented him from speaking of it. Besides, the five books he has left give the best evidence of his learning, and the mental discipline he had received from it. It certainly does not follow that he was not highly instructed because he made no mention of it. All Jewish tradition agrees with Stephen as to his learning. Moses does not deny it. As the son of Pharoah's daughter, he would have the opportunity of the best instruction that Egypt afforded.

8 But again in ver. 22, Stephen describes Moses as "*mighty in his words*," whereas Moses says (Ex. 4: 10): "I am *not eloquent*, . . . but I am slow of speech, and of a slow tongue." But in these statements there is no contradiction. The passage in Exodus refers to *fluency* and *readiness* of speech; that in the Acts to *force* and *energy*, as his speeches show. (See Deut., ch. 28–33.) In his modesty and his anxiety to be relieved of his commission from God, Moses doubtless overestimated his defects (Ex. 4: 10). It may be added that Rashbam, an eminent Jewish commentator, explains this passage to mean, that Moses, during his long sojourn in Midian, had forgotten the Egyptian tongue, which Aaron, who had continuously resided there, was, of course, versed in.

9. In ver. 23, 30, 36, *three periods of forty* years each, in the life of Moses, are mentioned, while only *the last* is specified in the Pentateuch. (Num. 14: 33; Deut. 2: 11; Josh. 5: 6.) This cannot be called a contradiction, but rather should be regarded as another instance where Stephen has added a more exact Scriptural statement. It is in harmony with Ex. 7: 7, that Moses was eighty years old when he, with Aaron, first spake unto Pharaoh, and with Deut. 34: 7, that Moses was a hundred and twenty years old when he died. According to the Talmud, Moses was forty years in the Egyptian court, forty years in Midian, and forty years in the desert with Israel.

10. In ver. 32, it is said, that "Moses trembled and *durst not behold*"; but in Ex. 3: 3, "And Moses said, I will now *turn aside*, and *see* this great sight."

The trouble here is in not reading what follows (Ex. 3: 6): "Moses hid his face, for he was afraid to look upon God," which is identical with Stephen's statement.

11. In ver. 42, 43, Stephen *supplements* the Mosaic narrative by quoting the allusions in Amos to Israel's neglect of the true worship in the desert. But Stephen distinctly makes it supplementary and confirmatory of facts, by prefacing it with the words, "as it is written in the book of the prophets," ver. 42. In regard to idolatries in the desert, see Ex. 32: 4; Deut. 32: 17; Lev. 17: 7. In Amos 5: 27, the captivity is "beyond Damascus"; but Stephen (ver. 43) naturally substitutes the actual place of exile, "beyond Babylon." The remoter place (Babylon) was beyond the nearer.

12. In ver. 53, Stephen speaks of the *connection of angels* in the giving of the law, which is *not mentioned* in Ex. 19: 16, nor in the Hebrew Scriptures. The language of Stephen is, "as it was ordained by angels," or, "as the ordinance of angels," that is, communicated through them. This is another instance where Stephen, with other writers in the New Testament, adds to our knowledge of the Old. "The presence of angels at the giving of the law is not expressly stated in the Old Testament, but is alluded to in Gal. 3: 19, and Heb. 2: 2. Philo and Josephus testify to the same tradition. The Seventy translate Deut. 33: 2, in such a manner as to assert the same fact. It is implied, perhaps, in Ps. 68: 18. The Jews regarded this angelic mediation as both ennobling the law, and as conferring special honor on themselves, to whom it was given. For a striking proof of this Jewish feeling, see Josephus. *Antiq.* 15: 5, 3."—HACKETT.

§ 13. The death and burial of Stephen may very properly be put near the close of A. D. 34.

The *place* of his martyrdom is unknown. It was outside the city, (ver. 58.)

The *stoning* of Stephen was an illegal proceeding. There seems to have been no formal sentence, but a sudden outburst of a blind, tumultuous rage. The Romans had taken from the Sanhedrim the power to inflict capital punishment, without the consent of the governor or his proxy. Hence, to Pilate they said, at the trial of Jesus, "It is not lawful for us to put any one to death." (John 18: 31.) Josephus speaks (*Antiq.* 22: 9. 1), of a like act as unlawful when Albinus was governor, A. D. 63. According to the Talmud, the Jews lost this power forty years before the destruction of the temple, probably in the last year of our Lord's life. How, then, was the stoning of Stephen, and the persecuting of the disciples *unto death* (ch. 22: 4; 26: 10), to be explained? This is best answered by saying, that the Roman governor, being desirous of the favor of the Jews, connived at such irregularities, provided the Roman interest suffered no detriment. The influence of the Jewish leaders on Pilate is seen in the trial of Jesus. (John 19: 12–16.) During the last year or more

of his procuratorship, he had reasons for wishing the favor of the Jews with the Emperor. During some of the troubles of those times, also, the Jews may have occasionally taken unusual liberties.

Saul of Tarsus appears here in Scripture history for the first time (ver. 58 ch. 8: 1). He is called "a young man," in ch. 7: 58, and to Philemon (9) he styles himself "the aged," or "the elder," from which data attempts have been made to estimate his age. Philo gives the limits of seven periods of human life: The child to 7 years; the boy to 14; the youth to 21; the young man to 28: the man to 49; the elder to 56; the old man above 56. So, also, Hippocrates. But Mark (5: 39, 40, 42), calls the girl of twelve a child. And Varro says a man is young until forty-five, and aged at sixty. Dio Cassius calls Cæsar a young man when he was about forty. The "young man," Absalom, must have been over thirty when he was killed; he has been estimated at thirty-four. (2 Sam. 13: 23, 38; 14: 28; 15: 7; 18: 5, 29, 32.) If Paul was sixty when he wrote to Philemon, near the beginning of A. D. 63, then he was thirty-one at the stoning of Stephen. Chrysostom states that Paul was thirty-five at that time. Nothing more than probability can be thus attained. We can hardly suppose that the Sanhedrim would have entrusted him with so important a commission as that to Damascus, under the age of thirty, even though he says, "I advanced in the Jews' religion beyond many of my own age, among my countrymen." (Gal. 1: 14).

He was probably not a member of the Sanhedrim at this time, though possibly made one soon after, both on account of eminent learning, and his great zeal against Christians. Some infer this from ch. 26: 10, "when they were put to death I gave my vote against them," taking the words literally. If so, then Saul, at that time, must have been married, and the father of children, which was a necessary qualification for a member of the Sanhedrim. Even this was possible; marriages were contracted early among the Jews. He must also have lost his wife and children not long after, and remained a widower (1 Cor. 7: 7, 8). It may farther be objected that men of years were chosen to the Sanhedrim, and that Saul was not of the proper age. The words, also, "I gave my vote against them," may mean, *I gave my consent*, or *approval*. It cannot, therefore, be proved that he belonged to that famous court; but he appears as the most active agent in carrying out the views and wishes of that body. (Ch. 8: 4; 22: 19, 20.)

The definite note of time, *on that day* (ch. 8: 1), shows that *the persecution* against the disciples began on the very day of Stephen's death. It must have continued some time (ch. 8: 4), extending into the year A. D. 36.

The *scattering* abroad of the disciples was first throughout Judea and Samaria. (Ch. 8: 1.) How this continued, is told us in ch. 11: 19. The apostles may have remained at Jerusalem (ch. 8: 1) by divine direction. Doubtless they were protected by God's special providence. That some

besides the apostles remained, or soon after returned, is evident from ch. 9: 26. At this time, also, began the emancipation of the disciples from the temple worship, with which they had thus far been outwardly connected.

PART II.

DISPERSION OF THE DISCIPLES AND SPREAD OF THE GOSPEL, FROM THE FIRST JEWISH PERSECUTION TO PETER'S SOJOURN AT JOPPA.

§ 14. With the death of Stephen and the persecution that immediately followed, began a new era in the original church—*its first extension throughout Judea and Samaria.* See § 13, last paragraph. As an eminent example, Luke selects that of PHILIP, one of the Seven (ch. 6: 5), PREACHING THE GOSPEL IN SAMARIA. This must have occurred soon after the martyrdom. The rage of the Jews, specially the foreign ones, would naturally be directed, first of all, against the Seven, of whom Stephen had been so prominent a member. They would likely be among the first who would find it necessary to leave Jerusalem. Very probably, also, the persecution was hottest against the foreign Jewish Christians. We may therefore place this work in Samaria early in the year 35.

There has been much doubt as to *what city is meant* where Philip preached. According to many manuscripts, it may be "a city of Samaria" (ch. 8: 5), which has led some to suppose it was Sychar, the ancient Shechem, about 33 miles north of Jerusalem, where Jesus tarried two days, and preached with great effect. (John 4: 5, 39–45.) But Westcott and Hort, and the revisers of the New Testament (1881), following the most ancient authorities, read "the city of Samaria," the royal capital of Israel for two hundred years, about 38 miles north of Jerusalem, founded by Omri, B. C. 925. It was utterly destroyed B. C. 109, but restored and rebuilt under the name Sebaste, the Greek equivalent of Augusta, in honor of Augustus Cæsar. Its old name, however, clung to it, and it is called both Sebaste and Samaria by Josephus. *Antiq.* 20: 6. 1, 2.

It was natural that some of the disciples, in leaving Jerusalem, the ancient capital of Judea, should go to the capital city of Samaria. The success of Jesus in his visit at Sychar, and his prediction (ch. 1: 8) that his disciples should be witnesses of him in Samaria, would also lead them thither. Peter and John, who were sent by the apostles to assist Philip, continued for a time afterward. They "preached," or "were preaching to many villages of the Samaritans." Ver. 25. Doubtless, Sychar was visited, and many places on or

near the route of their return to Jerusalem. The Samaritans and the work among them was intermediate between that among the Jews, and that among the Gentiles. Ch. 1 : 8.

§ 15. The Conversion of the Ethiopian Eunuch occurred *soon after* the incidents of the preceding section. Philip was evidently in Samaria when he received the command to go toward the south, unto the way that goeth down from Jerusalem unto Gaza. The latter was nearly sixty miles southwest of Jerusalem, and nearly a hundred from the city of Samaria. Philip probably fell in with the Eunuch on the second or third day of his journey. The Eunuch was a man of Ethiopia, probably a Gentile and a convert to Judaism. Like many devout Gentiles (ch. 10 : 1, 2), he had been to Jerusalem "for to worship" (ch. 8 : 27 ; John 12 : 20), probably at one of the three great feasts. Having come several hundreds of miles from Ethiopia, which embraced Upper Egypt and corresponded to portions of modern Abyssinia and Nubia, he had probably attended the Feast of Pentecost, or perhaps the Feast of Tabernacles. The latter would have been somewhat late for making so long a journey in returning; while the Passover would have been too early for such a journey in a bad season of the year for traveling. But if he attended Pentecost, he may not have returned immediately after the feast. His conversion may therefore be placed some time in the summer of A. D. 35.

Candace was the hereditary title of the Queens of Ethiopia, who probably had their royal residence at Napata, in Upper Egypt, in about the same latitude as the modern Khartoom.

The *quotation* in ch. 8 : 32, from Isa. 53 : 7, 8, is from the Septuagint Version, which the Eunuch was doubtless reading, with a few unimportant verbal variations.

The words, "*the same is desert*" (ch. 8 : 26), or a thinly inhabited region, are descriptive of a portion of the way between Jerusalem and *Gaza*, the southernmost of the five cities of the Philistines. (Jud. 16 : 1–3.) They were either the words of the angel, or of Luke. The latter is to be preferred. Some think Luke refers to Gaza, which was destroyed about A. D. 65; but it can hardly be supposed that he wrote the Acts so late as thus to describe the desolation of that city.

The "*certain water*" (ch. 8 : 36) can only be conjectured, since the way the Ennuch traveled is not certainly known. Eusebius and Jerome place it at Bethzur, near Hebron, about twenty miles south of Jerusalem. "The site has been identified, bearing still the ancient name. The water there at present issues from a perennial source, a part of which runs to waste in the neighboring fields, and a part is collected into a drinking trough on one side of the road, and into two small tanks on the other side."—Dr. Hackett. Dr. Robinson (Bib. Res. II., p. 515), thinks it was on the most southern road

from Jerusalem, nearer Gaza, in the plain near Tell el Hasy. Dr. Thomson thinks it may have been the stream Murubbah, southwest of Latron, which he says is "deep enough, even in June, to satisfy the utmost wishes of our Baptist friends."—*Land and Book*, Vol. II., p. 310. But the difficulties of identifying the place are increased by the many changes in the minor features of the country during eighteen centuries.

The conversion of this son of Ham was a fulfillment of Isa. 56: 3–6; but whether it resulted in the introduction of the gospel into his country, we have no certain information. The conversion of the Abyssinians did not occur till the fourth century. Christianity may have been partially introduced before that time.—NEANDER, *Planting and Training*, Am. Ed., p. 64, note.

The omission of ver. 37, in the Revised Version, is in accordance with the oldest and best manuscripts, in which it is not found. It is, however, quoted by Irenæus, Cyprian, Jerome, and Augustine. It is regarded by critics as an interpolation from some baptismal liturgy, or derived from the common Christian practice of the early church. "At the same time, let it be observed that even if the verse should be expunged, there would be nothing taken from the text that is not easily supplied from other places, and indeed implied in what immediately precedes and follows; not only in the act of baptism, but in the proposal of the Ennuch, as explained above, and really involving just such a profession of his faith in Jesus, as Philip, in the verse before us, more explicitly requires."—DR. J. A. ALEXANDER.

§ 16. PAUL'S CONVERSION was the most important event in the history of the apostolic church since the miracle of Pentecost. Compare Appendix B.

The *date of this event* is very uncertain. If Stephen was put to death near the close of A. D. 34 (see on §§ 10, 11, 13), then the autumn of A. D. 35 can very properly be assigned as the time of Paul's conversion. From six to nine months would be sufficiently long for the persecution at Jerusalem and its vicinity, and for maturing plans for carrying it into foreign cities.

A comparison of Acts 9: 23–26; 2 Cor. 11: 32, 33; Gal. 1: 18–20 (see Scripture arrangement of next section), is confirmatory of the above result. It appears from these passages that, three years after his conversion, Paul escaped from Damascus, when the governor under Aretas, the King of Arabia, guarded the city in order to take him, and from thence he went up to Jerusalem. But as Damascus belonged to the Romans, it must have been wrested from them at this time, under very peculiar circumstances. Now there was a juncture of circumstances under which Aretas might have obtained possession of the city. He had defeated an army of Herod Antipas, and the Emperor Tiberius had commanded Vitellius, the Governor of Syria, to get possession of him, dead or alive. But while Vitellius was preparing to execute this order, news came that the emperor was dead, which occurred on

March 16th, A. D. 37, and his military movements were suspended. Aretas might have taken advantage of this sudden respite, and got possession of the city. But we cannot suppose that it remained long in his hands; and it is probable that as the affairs of Arabia were settled in the second year of Caligula, the successor of Tiberius (between March 16th, 38, and March 16th, 39), that Damascus was then restored to Roman Power. Making due allowance for the time occupied in the carrying of news and in adjusting matters, the possession of Damascus by Aretas would fall between the middle of A. D. 37 and the spring of A. D. 39. Even the first months of 39 should probably be excluded. If, therefore, we take the spring or the summer of A. D. 38 as the time of Paul's escape, and remember that according to Jewish reckoning the third year back would be counted as three years, we may fix upon the latter part of A. D. 35 as the date of Paul's conversion.

Wieseler suggests that Caligula, whose policy was in many things opposite to that of his predecessor, assigned the city of Damascus as a free gift to Aretas. If so, the chronological calculation above might still hold true. But the suggestion of Wieseler is very improbable, and has very little in its favor.—*See Smith's Bible Dictionary*, DR. HACKETT'S note.

Damascus is probably the oldest city in the world. (Gen. 14: 15; 15: 2.) It was the capital of ancient Syria, and had so large a Jewish population, that Josephus relates that ten thousand of them were massacred there at one time, under Nero. It was about one hundred and forty-four miles northeast of Jerusalem, and would require, in those times, five or six days rapid traveling. The gospel had been carried there after the Day of Pentecost, or perhaps after the death of Stephen.

The ecclesiastical *authority of the high priest* and the Sanhedrim was acknowledged by the synagogues in foreign countries, and was to some extent allowed by the Roman and other governments.

Several *routes* of Paul on this expedition have been conjectured. He probably went by way of Bethel to Sychar (John 4: 5), and then either crossed the Jordan south of the Lake of Tiberias near Scythopolis, and thence to Gadara, and so to Damascus; or from Sychar he proceeded northward, crossing the Jordan a little above the Lake by Jacob's Bridge, and thence through the desert country on the east of Anti-Lebanon.

The *spot* where the *Lord appeared* to Saul of Tarsus was near Damascus, doubtless in full view of the city, and the *time* at noon (ch. 9: 3; 22: 6; 26: 13). "When some eminence is gained, the vast horizon is seen stretching on all sides, like the ocean, without a boundary; except where the steep sides of Lebanon interrupt it, as the promontories of a mountainous coast stretch out into a motionless sea. The fiery sun is over head, and that refreshing view is anxiously looked for—Damascus seen from afar, within the desert circumference, resting, like an island of Paradise, in the green enclosure of its

beautiful gardens."—CONYBEARE and HOWSON, Vol. I., p. 86. A fit place, indeed, for one to be "born out of due time." (1 Cor. 15: 8.) Saul had probably passed this point of view, and was nearing the city which contained the victims of his religious zeal. A local tradition points to a spot, not a half of a mile from the eastern gate of the town. It is in the midst of an unin-closed cemetery, and was evidently a portion of the ancient road, and is in full view of the city. There seems to be no reason why this might not be the true site.—DR. H. C. FISH, *Bible Lands Illustrated*, p. 598.

Three accounts are given of PAUL'S CONVERSION—one by Luke and two by himself. (Ch. 9: 22, and 26.) To these may be added references to this event in his Epistles. That by Luke is more historical. The two by Paul are in the form of addresses, and are of the nature of defences of belief and practice. The incidents selected, abridged, or enlarged upon, were determined by the circumstances and the audiences at the time of speaking. His allusions in his Epistles are generally made to illustrate the wonderful grace of God, or in reference to his apostleship. All confirm each other, and contribute to the fullness of the narrative.

In the three accounts are *a few apparent discrepancies*, which are not difficult to harmonize.

1. In ch. 9: 7, it is said that the men with Paul "*stood* speechless"; but in ch. 26: 14, Paul says, "when we were all *fallen* to the earth." The two, when brought together, really explain each other. They at first were amazed, overpowered, fixed to the spot, immovable, and speechless. But in a moment, (and moments seem long and are well filled at such times), they fell to the earth, as Saul had done at the first under the greater revelation he heard and saw. The very words, "*when* we were," etc., give opportunity, if they do not imply just such an explanation as we have made. Bengel and some others suppose that they all fell to the earth first, but had risen before Saul, of their own accord. But I prefer the former explanation as the more natural, and in more exact accord with the language. On the word *stood*, Dr. Hackett says: "This verb often means to *stand*, not as opposed to other attitudes; but to the fixed, stationary, as opposed to the idea of motion. (Comp. 8: 38; Luke 5: 2.")

2. Again, in ch. 9: 7, the men are spoken of as "*hearing* the voice"; but in ch. 22: 9, it is said: "they *heard not* the voice of him that spake to me." This may be explained—*first*, by supposing that the men heard the *sound* of a voice; but did not discriminate the *words*, which were intended only for Saul, and were only heard by him. Thus, in ch. 26: 14, "I heard a voice saying unto me in the Hebrew language." But this may suggest a *second* and better solution, which is ably supported by Dr. Hackett. What Paul says in ch. 22: 9, may be translated: "But they understood not the voice of him that spake to me." The word *hear* has sometimes the meaning to *understand*, in English, Greek, and Hebrew. "We say that a person is not heard, or that

we do not hear him, when, though we hear his voice, he speaks so low or indistinctly that we do not understand him." For examples of Greek and Hebrew usage, see 1 Cor. 14: 2; Mark 4: 33; Gen. 42: 23. Compare John 6: 60; Gal. 4; 20. The words added, *who spake to me,* confirm this view, by which, as Dr. Hackett says, "The writer shows that he had in mind the sense of *voice,* and not the mere sound." It should also be noted that the voice was not necessarily, nor probably, loud. We should rather conceive of it as tender and subdued, coming from a heart full of sympathy for his suffering followers, and of pity for the blinded Saul, who thought he was doing God's service. It was intended for him, and hence only distinctly heard and understood by him.

3. In ch. 9: 15, 16, certain words are spoken *to Ananias* by the Lord concerning Saul; but in ch. 26: 15–18, nearly the same words are said to have been addressed by the Lord *to Saul.* But similar words, having the same essential meaning, may have been addressed to both. Under the circumstances it seems perfectly natural. Saul was divinely informed of his mission, and the hesitating Ananias needed the same information, for his encouragement to prompt action. But supposing it was Ananias, who thus by the divine command first addressed these words to Saul, yet they were the words of the Lord *to him* through Ananias. Whatever one does through another, he does himself. In Paul's compact and eloquent speech before Agrippa (ch. 26), it did not fall in with his plan to speak of Ananias. The historian, Luke, would be expected to mention him, and that, too, as a *disciple;* and Paul, in his address before the Jews (ch. 22: 12), would have reason to speak of him as "a devout man according to the law, well reported of by all the Jews." This was strictly true. But he would have no reason, but the contrary, to speak of him as a Christian. So this additional fact he passes over in silence, though it is implied in what Ananias did and said. This is an illustration of Paul's wisdom. For another instance, see ch. 22: 21.

In *comparing* the accounts of *Paul's conversion with the allusions* to himself *in his Epistles,* we see how they agree and confirm each other in *his having seen the Lord.* In 1 Cor. 9: 1, he says: "Have I not seen Jesus Christ our Lord?" This was evidently not by vision, but by actual sight. And in 1 Cor. 15: 8, he adds, "and last of all . . . he appeared to me also." In the light of these passages, the words in Acts 9: 7, "And the men that journeyed with him stood speechless, hearing the voice, but beholding no man," suggest, if they do not imply, that Saul then saw the Lord. That Jesus appeared to him then is also most certainly affirmed by Ananias. "The Lord, even Jesus, who appeared unto thee in the way," (ch. 9: 17), and, "to see the Righteous One, and to hear a voice from his mouth."—(*Revision.* Ch. 22: 14.) To the same effect are the words of Jesus to Saul (ch. 26: 16): "For I have appeared unto thee for this purpose." And also the fact that Barnabas declared unto the apostles, "how

he had seen the Lord in the way." (Ch. 9: 27.) Thus he became a witness of Christ's resurrection.

Some have thought it necessary to suppose that Paul saw Jesus during his public ministry. But this would have added nothing to his apostolic authority. It was not the earthly "Man of Sorrows," but the raised "Prince of Life" that Paul needed to see, in order to be a witness of our Lord's resurrection, and his apostle. (Ch. 1 : 22.)

The *deeper view* and the *inner life* is brought out in Gal. 1: 16: "and called me through his grace, to reveal his Son in me, that I might preach him among the heathen." (Compare ch. 26: 17; 1 Tim. 1: 16.)

His view of the *wonderful grace of Christ in his conversion*, and how, humanly speaking, it was possible, is brought to view in 1 Tim. 1 : 12–17. After speaking of himself as a blasphemer, he says: "I obtained mercy because I did it ignorantly in unbelief"; "for this cause I obtained mercy, that in me as chief might Jesus Christ show forth all his long suffering, for an ensample of them who should thereafter believe on him unto eternal life."—(*Revision.*)

Tarsus was the most illustrious city of Cilicia, Asia Minor, on the River Cydnus, about twelve miles from its mouth. It was made the capital of the Roman province of Cilicia by Pompey, B. C. 66. It was made a free city under Augustus. At the time of Paul's boyhood, it ranked with Athens and Alexandria as one of the three centres of Greek thought and knowledge. The Stoics were especially prominent there. In the New Testament it is noted as the birthplace of Paul (Acts 9: 11; 21: 39; 22: 3), who, according to an ancient tradition, was born there A. D. 2—not an improbable date. At about the age of thirteen, when Jewish boys become "Children of the Law," he probably went up to Jerusalem, and for some years studied in the schools there, sitting at the feet of Gamaliel, enjoying his special instruction. (Acts 22: 1.) He must have returned to Tarsus at or before A. D. 26, as it does not appear that he was in Palestine during the public ministry of Jesus. There he learned and probably followed the occupation of tent-maker, a common employment of his native country. (Ch. 18: 3.) A little before the death of Stephen, he probably returned to Jerusalem, and made it his residence.

§ 17. PAUL'S STAY AT DAMASCUS after his conversion, is spoken of, in ch. 9. 19, as *certain days*, which in this case may have embraced a few weeks, or two or three months. After a time, he tells us in Gal. 1 : 17, that he *went away into Arabia*, which was not far to reach, and again returned unto Damascus. He needed retirement, meditation, and study. Perhaps part of his time was spent in the vicinity of Petra, amid the rocks of Edom, and from thence he may have gone into the great desert, as far as Mount Sinai. (Gal. 4: 25.) *Why this visit to Arabia is omitted* in the Acts, has been often discussed. Luke could hardly been entirely ignorant of it. In his familiar intercourse with

Paul, he must have heard him speak of it. The very notes of time, "certain days" and "many days" (ch. 9: 19, 23), indicate that he was aware of some interval which he, for certain reasons, passes over. The true reason, I think, is to be found in the fact that that sojourn in Arabia belonged to his private and inner life. He went there not to preach, but to study the Scriptures in their relation to Jesus of Nazareth, and for meditation and prayer. There was nothing in those years which came within the design of the Acts, or which the Holy Spirit intended especially for the instruction of the universal discipleship for all time.

After his *return to Damascus* (Gal. 1: 17), he remained sufficiently long to stir up the opposition of the Jews, who took counsel to kill him; but he escaped by night through the wall in a basket. (Ch. 9: 23–25; 22: 32, 33.)

The *time* for these two brief preaching seasons at Damascus and his visit to Arabia, occupied about three years. "Then after three years," that is, from his conversion, "I came to Jerusalem." (Gal. 1: 18.) This accords with the "many days" in ch. 9: 23, which may well stand for two or three years. Indeed, the phrase is used for that very period in 1 Kings 2: 38, 39: "And Shimei dwelt at Jerusalem *many days;* and it came to pass, at the end of *three years*, that two of the servants of Shimei ran away." In the Jewish mode of reckoning, portions of three successive years would be counted as three years.

The Jewish civil year began about the first of October. If, then, Paul was converted a little later, and adjusting the Jewish and the Roman year, we have Paul's conversion in the latter part of A. D. 35, and his first visit to Jerusalem before October, A. D. 38—a period of about two years and a half, and sufficiently long for all the events that occurred within that time.

This would give his residence in Arabia at from one to two years, his first preaching at Damascus a few weeks; and his second, about five or six months. (Compare on § 16, first three paragraphs.)

That Paul's First Visit at Jerusalem was *brief*, is to be inferred from ch. 9: 26–30; 22: 17–20. The exact length, *fifteen days*, is told us by Paul himself. (Gal. 1: 18.) This visit and other visits are simply referred to by the words "at Jerusalem," in ch. 26: 20, and what follows: "and throughout all the country of Judea, and also to the Gentiles, that they should repent," etc., is a bird's-eye view of subsequent labors. He continued "unknown by face unto the churches of Judea" (Gal. 1: 22), perhaps during the "fourteen years" mentioned in Gal. 2: 1.

The *departure* of Paul *from Jerusalem* was, according to ch. 9: 29, 30, to escape from the Jews who thought to kill him; but, according to ch. 22: 17–20, in obedience to a divine command, given in a trance while praying in the temple. Both were true reasons, and consistent with each other, combining a divine and human side. The two give a more complete solution of his brief visit and hasty departure.

The Withdrawal of Paul to Tarsus is merely mentioned in this portion of the Acts (9: 30); but his residence in Syria and Cilicia, and his preaching the faith of Christ, is told by himself in Gal. 1: 21–23. For about four years he was at Tarsus, and in the other cities and villages of Cilicia, laboring, until Barnabas sought him out, and brought him to Antioch. (Ch. 11: 25.) That he planted churches here, partly Jewish and partly Gentile, during this period, is to be inferred: (1) That his first missionary journey did not include Cilicia (ch. 13: 4; 14: 26); (2) that there were churches in Cilicia before the Apostolic Convention at Jerusalem (ch. 15: 23, 24); and (3) that on his second missionary journey, he went through Syria and Cilicia, confirming the churches (ch. 15: 41). It thus appears that there were churches founded in Cilicia, of which we have no record; and the most reasonable explanation is, that they were gathered there by Paul during this period of his life.

It may also be noted that they were the *Grecian Jews* (ver. 29) who opposed Paul, of whom he himself was one, and the same class that opposed Stephen. (Ch. 6: 1. See on §§ 10, 11.)

According to Acts 9: 30, the brethren brought Saul *down from Cesarea and sent him forth to Tarsus*; but, in Gal. 1: 21, he himself says: "I came unto the regions of Syria and Cilicia." Both agree in the objective point of his journey, Tarsus, the capital of Cilicia. The rest is best explained by supposing that he went through Syria to Cilicia. The brethren accompanied him as far as Cesarea, about sixty miles northwest of Jerusalem. From this point he probably took ship and landed at Seleucia, in Syria, about twelve miles west of Antioch, of which it served as its sea-port. And thence he passed northward through Syria, and westward into Cilicia to Tarsus. Some have supposed that Cesarea Philippi is meant, and that the brethren accompanied Paul some distance on his way toward that city. In that case, the name of that less important city would have been in full. Without any epithet, the more celebrated one is meant.

§ 18. The Peace and Prosperity of the Church (ch. 9: 31) followed the persecution and dispersion of the disciples. That persecution ceased, so far as foreign cities were concerned, to which Saul was commissioned, at his conversion. But it must have continued in Judea, for Saul was not the only persecutor. (Ch. 6: 9; 9: 29.) The report of his conversion must have been somewhat vague, and, doubtless, was prejudicial against him. The blind rage of persecution was probably increased for a time by the news of one, proving, as they would regard it, treacherous to their cause. We may suppose that it had subsided before Paul's first visit to Jerusalem, A. D. 38; and that, with the new impetus given it for a few days by his presence, it very generally subsided with his departure. (Ch. 9: 28–30.)

Some have assigned the attempt of Caligula to profane the temple at Jeru-

salem (A. D. 39, 40), as a reason of the *persecution ceasing*. (Joseph. *Antiq.*, 18: 8, 2.) But this is unnecessary. The persecution had spent its force. Doubtless the attempt of Caligula afterward helped to divert the minds of the Jews from the growing Christian communities throughout Palestine, and thus contributed to their peace and prosperity, which continued uninterrupted till the martyrdom of James, A. D. 44. (Ch. 12: 2.) It is most natural to conclude from the narrative, that PETER'S VISIT TO LYDDA AND JOPPA occurred after the departure of Saul for Tarsus. Churches had been planted by the disciples, who were scattered abroad in Judea, Galilee, and Samaria (ch. 9: 31); persecution had subsided, and peace and prosperity were enjoyed.

Very probably Peter, soon after Saul left, began his visitation to the brethren and churches throughout all the country (ver 32). If he visited Galilee and Samaria, as well as Judea (ver. 31), it must have occupied, at least, the remainder of the year A. D. 38. A very probable date for his visit at Lydda and Joppa would be the winter of A. D. 38, 39.

We may conceive of the work of the Lord extending through several weeks. "And all that dwelt at Lydda and in Sharon saw him" (that is, Æneas, whom Peter had healed), "and they turned to the Lord."

The *time* of Peter's residence at Joppa is described as "many days" (9: 43); the same words as used to specify the three years between Saul's conversion and his leaving Damascus for Jerusalem. (Ch. 9: 23. See on § 17, third paragraph.) Peter found the people prepared for the Lord, and a large field of usefulness. Perhaps he remained here till after the troublous times connected with the last two years of Caligula's reign, who was murdered at Rome, Jan. 24th, A. D. 41.

PART III.

FROM PETER'S SOJOURN AT JOPPA TO PAUL'S CALL TO HIS GENTILE WORK. THE PERIOD OF TRANSITION OF THE GOSPEL TO THE HEATHEN.

§ 19. It would seem that CORNELIUS SENT FOR PETER some time between A. D. 38 and 41. It was during the "many days" of Peter's residence at Joppa (ch. 9: 43). It is natural to suppose that it was not long after the Lord's command to Paul, "Depart: for I will send thee forth far hence unto the Gentiles" (ch. 22: 21), and his going to Tarsus, (ch. 9: 30). Peter appears to have been the first to preach and gather converts from among the Gentiles (ch. 11: 15–18; 15: 7), and we may suppose that Paul began to gather Gentile converts about the same time. We need not, however, con-

clude that the conversion of Cornelius occurred before Paul's first visit to Jerusalem, and the command quoted above. Even at his conversion, his future mission to the Gentiles was made known to him (Acts 9: 15; 26: 17); but he began his work among the Jews (ch. 9: 22), and even thought himself fitted by experience and former associations to work successfully at Jerusalem (ch. 9: 28; 22: 18–20). The fact that he received his commission from the Lord, and that he was taught the gospel, not by Peter nor by any other man, but through "revelation of Jesus Christ" (Gal. 1: 1, 12, 16), leads to the same conclusion, that he received these revelations before Peter's commission to visit Cornelius. Doubtless, when he first went to Tarsus he labored among the Jews and proselytes, as at Damascus and Jerusalem, awaiting divine direction. It is not probable that he saw as clearly how he must work among Gentiles as he did later. Those, who, some time after this, spake to the Greeks at Antioch (ch. 11: 20), seem to have been guided and blessed by the Spirit. And so we may believe that Paul enjoyed a like guidance when laboring at Tarsus, and in the cities and towns of Cilicia. In view of such considerations, the year A. D. 39 may be adopted as the date of the conversion of Cornelius, in accordance with the chronology adopted in preceding sections.

Cornelius was the name of a large Roman clan, embracing several noble and distinguished families. He appears to have been one of those Gentiles (ch. 10: 2) who were yearning for something better than idolatry afforded, and were turning toward Jehovah, as revealed in the Old Testament. That he was not regarded as a proselyte, is evident from the whole narrative. (See 10: 28, 34; 11: 1.) Perhaps in later times, he would have been ranged with what were styled Proselytes of the Gate. He was of that class of persons from whom most of the first Gentile converts were derived. His conversion, under Peter, prepared the Jerusalem Church for co-operating through Barnabas with the Gentile work at Antioch (ch. 11: 22), and for approving the ministry of Paul among the Gentiles.

For convenience of *comparison*, Luke's *account* of the appearance of the angel to Cornelius, and *Cornelius' own account* are placed side by side. So also *Luke's account* of Peter's vision, and *Peter's own account*. The variations are unimportant, yet they may prove valuable as illustrations of the manner in which the same events in Scripture are narrated with unessential differences in mere expression or minute details.

Cornelius' vision (ch. 10: 3–8, 30–33). Luke speaks of "the ninth hour"; Cornelius, of "the ninth hour of prayer." Luke says "an angel of God"; Cornelius, "a man in bright apparel." Luke uses the plural, "prayers"; Cornelius the singular, "thy prayer." By the former, prayers and alms are united with a single verb; by the latter, the two are separated, each having its distinct verb. In the one, they had "gone up for a memorial before God"; in the other, they "are had in remembrance in the sight of God." Cornelius

also omits the effect of the angel's appearance upon him, and his question to the angel (ver. 4.) Other slight differences may be noted by careful examination.

2. *Peter's vision* (ch. 10: 9–19; 11: 4–12). Luke gives the exact time and place, and Peter's hunger, which Peter omits. Luke says simply that the vessel was "let down by four corners upon the earth"; Peter says, "it came even unto me." And he adds, "upon the which when I had fastened mine eyes, I considered," which is not found in Luke's account. Again Peter says, "for nothing common or unclean hath ever entered into my mouth." But Luke has the simple, "I have never eaten anything," etc. So also the one has "received up"; the other, "were drawn up." In these two accounts, we see the characteristics of the historian on the one hand, and the specific and more expressive forms of the personal narration, on the other. Both are put in by the historian with the feeling of conscious accuracy. The form in the eleventh chapter is modified by the fact that it was Peter's defence, adapted to his Jewish audience. The distance from Joppa to Cesarea was about thirty miles. The journey thither was northward along the sea-coast, through the plain of Sharon.

§ 20. On PETER'S JOURNEY TO CESAREA, and the vision of Cornelius, see on preceding section.

By comparing ch. 10: 24, with 11: 12, we learn that Peter was accompanied by *six brethren.*

Comparing ch. 10: 28, with 11: 3, we find the chief ground of complaint against Peter by the believing Jews at Jerusalem was, "Thou didst *eat with them.*" Peter and his company enjoyed the hospitality of Cornelius, immediately upon his arrival. The Jews did not consider all intercouse with Gentiles unlawful; but eating with them (Gal. 2: 12), entering their houses, as Peter did, enjoying their hospitality, and recognizing their equality. (Compare "Josephus *Against Apion,*" 2. 29.)

Four days had elapsed (10: 30) since the angel appeared to Cornelius, counting that the first day. (See ch. 10: 3, 9, 23, 24.) Peter's arrival at Cesarea may have been a little after the sixth hour. (Compare ch. 10: 9.) Having enjoyed the hospitality of Cornelius, he proceeds to address him and his company, when, from the language of Cornelius, it would seem to be about the ninth hour. "Four days ago until this hour, I was keeping the ninth hour of prayer." (See ch. 10: 3.)

What Peter says (1 Pet. 1: 17), "And if ye call on the Father, who without respect of persons judgeth according to every man's work," was *learned at this time* (ch. 10: 34): "Of a truth, I perceive that God is no respecter of persons," etc. Yet it was no new truth (Deut. 10: 17), but now seen in a clearer and broader light.

The Receiving of Believing Gentiles (the uncircumcised) into the Church became now, for the first time, an authoritative and accomplished fact. The way and manner of their becoming Christians were contrary to the opinions and expectations of Peter and the apostles, and of believers generally. (Ch. 10: 28, 47; 11: 1, 2.) Probably Paul himself had not yet such clear, broad views. The Jews, however, expected the universality of the Messiah's reign. Christians, too, expected the conversion of the Gentiles. It had been foretold by the prophets. (Mic. 4: 1, 2, etc.) The gospel was to be preached to every creature. (Matt. 28: 19.) The promise was also "to all that are afar off." (Ch. 2: 39.) But thus far the apostles had expected to reach the Gentile world, to a certain extent, through Jewish rites. They expected them to be circumcised, and incorporated into external Israel. (Ch. 11: 3; 15: 1.) They would work through Judaism upon the heathen world. Doubtless, the visit of Paul at Jerusalem (ch. 9: 26–30), and his vision there (ch. 22: 17–21), had enlarged and emphasized his own views regarding the Gentile work, which he received from the Lord at his conversion (ch. 26: 17, 18); and at the same time had prepared Peter for the vision at Joppa, and thus in a measure for his work at Cesarea. Whatever doubts Paul may have had, whatever scruples Peter and others might have entertained, God now had made it plain that the Gentiles were to receive the gospel as Gentiles.

An *incidental harmony* may be discovered between ch. 8: 40 and 10: 37. In the former, we learn that Philip "preached the gospel to all the cities, till he came to Cesarea"; in the latter, Peter says to Cornelius and company, "that saying ye yourselves know, which was published throughout all Judea, beginning from Galilee," etc. Philip, by his preaching, had made the history and doctrine of Christ and his resurrection well known at Cesarea. (See last paragraph, § 13.)

§ 21. How soon after his visit to Cornelius Peter was called upon to Defend Himself at Jerusalem, is not told us. Without doubt Peter acceded to the request of Cornelius and his company (ch. 10: 48), and remained several days at Cesarea, instructing them in things pertaining to the Kingdom of God. The report that the Gentiles had received the word of God, reached Jerusalem before Peter went up thither. The importance of the transaction, the great change it involved in the mode of evangelizing the world, the commotion it produced at Jerusalem and elsewhere, and the desire to put it in its true light and explain his conduct, may have hastened his return. It is natural, therefore, to suppose that he soon went to Jerusalem, at least for a short time, perhaps directly from Cesarea, though more probably from Joppa. But his work at Joppa, and throughout that whole region, did not necessarily cease at the conversion of Cornelius. (See on § 18, last paragraph.)

On *Peter's vision* (ch. 11: 4–12) see on § 19. Regarding *his visit* to Cornelius (ver. 12–14), his preaching and its results (ver. 15–17), and the *receiving of the uncircumcised* into the church, see on § 20.

§ 22. The introduction and progress of THE GOSPEL AT ANTIOCH forms a new and important event, preparatory to its general extension among both Jews and Gentiles. First of all, those who were driven from Jerusalem by the persecution about Stephen, preached the gospel to Jews only so far as Phenicia, Cyprus, and Antioch. (Ch. 11: 19.) This work extended over several years, from the death of Stephen to about the time of the conversion of Cornelius. But with the latter event began a new era. The Lord, who directed Peter and Cornelius, doubtless guided certain brethren from Cyprus and Cyrene to preach to the Greeks, or Gentiles, at Antioch, resulting in the conversion of great numbers. (Ch. 11: 20, 21.) Since Peter was the first to preach the gospel to the Gentiles (ch. 15: 7), we must regard this work among the Gentiles at Antioch somewhat later, though not long after. A. D. 40 is a suitable date.

Instead of *Greeks*, that is, Gentiles, some would read in the original text *Grecians*, that is, Grecian Jews, as in ch. 6: 1. But the former is sustained by respectable manuscript authority, and is demanded by internal evidence. To have preached the gospel to the Grecian Jews, would not in any degree have been a novel or remarkable event. So Tischendorf, Meyer, and the majority of critics. "Internal reasons decide unconditionally in favor of the *Greeks*, for this reading alone constitutes an antithesis to *the Jews* of ver. 19."—*Lange Com. Acts, critical note.* "It would have been nothing to have preached, at this time, to the Greek-speaking Jews. (See *e. g.* 2: 9; 9: 29.) . . . No other view accounts for Luke's discrimination as to the sphere of the two classes of preachers."—DR. HACKETT.

The work had probably gone on for a considerable time, when *Barnabas* was sent from Jerusalem to look after the movement. (Ch. 11: 22.) The year A. D. 40 was probably nearly gone, if indeed 41 had not already begun.

Aware of Paul's call to the Gentile work, *Barnabas went to Tarsus* to seek him and bring him to Antioch. For about four years Paul had been laboring in Cilicia, and gathering churches. (See on § 17, paragraph on *The Withdrawal of Paul to Tarsus.*) His work among Gentiles very probably began about the time of the conversion of Cornelius, and was not dependent on hearing of the work of Peter at Cesarea; for he had received his commission from the Lord. (Ch. 22: 21.)

The *connection of the two, Paul and Barnabas*, in the Gentile work, and their intimate acquaintance which seems to have been of long standing (ch. 9: 27), is of great interest. It has been thought that Barnabas, the Levite of Cyprus, was most likely sent to school at Tarsus, and that the two were

together in early life. "When the two names are first brought together in the history of the Apostolic Church, there are, it is obvious, signs not to be mistaken, of early and intimate friendship. When all other members of the Church at Jerusalem shrunk in fear from the converted persecutor, ... it was Barnabas who took him and brought him to the apostles, and declared unto them, how he had seen the Lord in the way (ch. 9 : 27), as though able, from personal knowledge, to guarantee the sincerity of a nature which he knew to be incapable of baseness. When the work of Barnabas in the Gentile Church at Antioch overtasked his strength, and he needed further help, it was not to the apostles and elders at Jerusalem that he turned for help; but he departed to Tarsus for to seek Saul. (Ch. 11 : 25.) Together they went up, after some months of joint labor, to carry the bounty of the 'Christians' of Antioch to the suffering disciples at Jerusalem; and together they returned. (Acts 11 : 30; 12 : 25.) When the voices of the prophets at Antioch were heard, giving as by special inspiration, the self-same oracle, 'Separate me Barnabas and Saul for the work whereunto I have called them' (ch. 13 : 2), we may well believe they recognized the claims of long-standing friendship as one, at least, of the elements of fitness in the association of the two names."—(Dr. E. H. Plumptre, *The Heathen World and St. Paul*, pp. 23, 24.)

The *last mention of Paul at Tarsus* in the New Testament, is when Barnabas went thither to seek him (ch. 11 : 25). If he ever visited again the city of his birth, it must have been when he went through Syria and Cilicia, confirming the churches (ch. 15 : 41); or, again, when he, returning by land from Antioch to Ephesus, "went through the country of Galatia and Phrygia in order, stablishing all the disciples" (ch. 18 : 23). His route would then have naturally led him through the province of Cilicia.

The *time* of Paul's going with Barnabas to Antioch was probably A. D. 42; for in A. D. 44, they were sent to Jerusalem to bring relief to their suffering brethren. (See below.) But previous to this they labored a "whole year" at Antioch (ch. 11 : 26), after which (A. D. 43) prophets came from Jerusalem, and foretold the great famine which came to pass in the days of Claudius, who began his reign in January, 41, and died A. D. 54.

The phrase "over all the earth," might be used by a Jewish writer for the Jewish world. Greek and Roman writers used it to denote the Greek and the Roman world. It is not necessary to suppose that Agabus uttered this prediction before Claudius began to reign. Its practical bearing had reference to the Church at Antioch, and especially to the brethren in Judea. We need only to regard the prophecy as preceding the Judean famine, without regard to any local dearth felt in Italy about A. D. 42.

Different parts of the empire suffered successively from *great famine* during this period. Josephus mentions one (*Antiq.* 20. 2. 5; 5. 2), which was local, but very severe, in Judea, in the fourth year of Claudius, A. D. 44, probably the

one referred to by Luke. The whole reign of Claudius, indeed, was marked by local dearths, now in one country, and now in another.

The name *Christian* was first applied to the followers of Jesus during the year of missionary labor by Paul and Barnabas at Antioch (ch. 11: 26). It only occurs in two other passages of the New Testament (ch. 26: 28; 1 Pet. 4: 16). It could not, therefore, have been given by themselves. Jews would not have applied a name derived from that of the Messiah. It probably originated with the heathen population of Antioch, or perhaps with the Roman inhabitants of the city—since the name is essentially Latin in its form—who wished a distinctive appellation. It was adopted as their fitting designation (compare James 2: 7); and was afterwards gloried in by Christians themselves. The words of Peter (1 Pet. 4: 16) are here worthy of comparison: "If any man suffer as a Christian, let him not be ashamed; but let him glorify God in this name." Before this date they were called "brethren" (ch. 1: 15), "believers" (5: 14), "disciples" (6: 1), "the saints" (9: 32), perhaps "Nazarenes" (24: 5), and "the way" (9: 2).

From this time *Antioch* occupied an important position as the head-quarters of Gentile, as Jerusalem did of Jewish, Christianity, and became the great centre of missionary operations throughout the heathen world. It was situated on the river Orontes, about fifteen miles from its mouth, and about 300 miles from Jerusalem, the capital of the Roman province of Syria, and the residence of the Proconsul of the province. It was one of the largest cities of the world. It was illustrious for men of great learning and high culture; and the poet Archias owed his birth and education to this city. It had a mixed population—the Greeks embracing the more wealthy; the Latins, the officials, civil and military; the Syrians, the working classes and slaves; and the Jews, in great numbers, who resided in a separate quarter under their own governor. Nicolas, the *proselyte*, one of the Seven (Acts 6: 5), was from that city, and may have been one of the disciples who came early to Antioch preaching the gospel.

Agabus (ch. 11: 28) is mentioned here, and later at Cesarea (ch. 21; 10: 11). Farther than this we know nothing of him.

The *second visit of Paul*, after his conversion, to *Jerusalem*, when he and Barnabas brought relief to the suffering Christians there (ch. 11: 30), occurred about the time of the events related in the following chapter (ch. 12: 1, 25). This was A. D. 44. (See on § 24.)

§ 23. The account of THE DEATH OF JAMES, and THE DELIVERANCE OF PETER, is closely connected with the mission of Paul and Barnabas to the brethren in Judea related in the preceding chapter, by the words, "Now about that time" (12: 1), that is, of their official visit, just referred to. They may have arrived at Jerusalem a little before, or a little after. The latter is

favored by ch. 12: 25. For a time they may have been deterred from coming to Jerusalem by the persecution. Some suppose that they were there at the killing of James, and even at the meeting for prayer mentioned in ch. 12: 12, and that to them we owe the full account given in the Acts. But this supposition is unnecessary. The events here related were doubtless on the lips of many. And Mark (ch. 12: 42, 25) doubtless often repeated them, and could have made Barnabas, Paul, and Luke familiar with them. (Col. 4: 10, 14.) Mark also was most intimate with Peter (ch. 12: 12; 1 Pet. 5: 13).

The *death of James* was a little before, and the imprisonment of Peter just on the eve of the Passover, which preceded the death of Herod, A. D. 44. The Passover fell this year on April 1st.

This *Herod* was Herod Agrippa, son of Aristobulus and Bernice, and the grandson of Herod the Great. He was born about B. C. 10, and was educated at Rome. He received from Caligula, soon after the latter became emperor (A. D. 37), the tetrarchy of Philip and the tetrarchy of Lysanias, with the title of king. Soon after, when Herod Antipas was banished by Caligula to Gaul, he received Galilee and Perea. And in A. D. 41, when Claudius became emperor, Samaria and Judea were added by the latter to his dominion; so that, like his grandfather, he ruled over all Palestine.

Paley calls attention to "the accuracy" of Luke in styling Herod *the king*. (Ch. 12: 1, 20.) There was no person for over thirty years, before or ever afterward, exercising the government at Jerusalem, or in Judea, to whom this title could be applied, except during the last three years of Herod's life. And the events of this chapter relate to the last year of his life. Judea was not in the kingdom of Agrippa Second. (Ch. 25: 13.)

The *renewal of persecution*, after several years of comparative rest, may be explained from the character of Herod. He was unprincipled, and licentious, and adopted many heathen customs; but at the same time courted the Jews by professing to be zealous for the law, and was very popular among them. He also resided usually at Jerusalem, after Judea had been added to his dominion. Thus he had the *opportunity* and the *motive* "to afflict certain of the church." (Ch. 12: 1. See ver. 3.)

The time of Peter's deliverance from prison has been discussed by chronologists. Wieseler thinks it took place in the last watch of the night, not long before the break of day. If earlier, then his escape would have been discovered, when the soldiers, to whom Peter was bound, were changed at the end of the watch. The objection to this is that it would allow too little time for the visit to the house of Mary, and for the departure from the city. Walch supposes (and is favored by Dr. Hackett), that the two soldiers to whom Peter was bound were not included in the sixteen (ch. 12: 4), since their office would not require them to remain awake, and consequently to be changed during the night like the others. (See Hackett, on ver. 10.) This

seems to agree the best with the circumstances related in the narrative. If this was so, then his deliverance may have been effected before or after midnight without danger of discovery before morning. (Ver. 18.)

This seems to have ended the continued residence of Peter at Jerusalem. "He departed and went to another place" (ver. 17), that is, to some place of safety. We find him again at Jerusalem, a few years after this (ch. 15: 7), but apparently as a delegate at the Council which was convened there. Like the other apostles, he seems to have passed his life in missionary work in different places. There is no sufficient evidence that Peter visited Rome at this time. The tradition that he arrived at Rome a little before the outbreak of Nero's persecution, where he soon died as a martyr, is perhaps the most probable one.

§ 24. The Death of King Agrippa, is one of the events, recorded in the Acts, the time of which can be fixed very accurately. It settles also the date of the martyrdom of James, the brother of John, the imprisonment and the release of Peter, and the return of Paul to Antioch from his second visit to Jerusalem. According to Josephus (*Antiq.*, 19. 5. 1), Herod Agrippa received of Claudius, on his accession (January, A. D. 41), the addition of Judea and Samaria to his kingdom; and at the time of his death he had completed three years after this increase of power. (*Antiq.*, 19. 8. 2.) This brings us to January, A. D. 44. The Passover, mentioned in ch. 12: 4, must have been of the last named year, which took place after Herod had reigned three whole years. After the Passover, he went down to Cesarea (ch. 12: 19), where he tarried for a time, was smitten of God, and died. The following is from the account given by Josephus:

"Now, when Agrippa had reigned three years, he came to the city of Cesarea; . . . . and there he exhibited shows in honor of Cesar, upon being informed that there was a certain festival celebrated to make vows for his safety. At which festival a great multitude were gotten together of the principal persons, and such as were of dignity, through his province. On the second day of the shows, he put on a garment made wholly of silver, and of a contexture truly wonderful, and came into the theatre early in the morning; at which time, the silver of his garment being illumined by the first reflection of the sun's rays upon it, shone out after a surprising manner, and was so resplendent as to spread a horror over those who looked intently upon him; and presently his flatterers cried out, one from one place and another from another (though not for his good), that 'he was a god'; and they added, 'Be thou merciful to us; for although we have hitherto reverenced thee only as a man, yet we shall henceforth own thee as a superior to mortal nature.' Upon this the king did neither rebuke them, nor reject their impious flattery. But as he presently afterward looked up, he saw an owl

sitting on a certain rope over his head, and immediately understood that this bird was the messenger of ill tidings, as it had once been the messenger of good tidings to him; and he fell into the deepest sorrow. A severe pain also arose in his bowels, and began in a most violent manner. . . . . And when he had been quite worn out by the pain . . . . for five days, he departed this life, being in the fifty-fourth year of his age."

Various conjectures have been made as to what festival Josephus here refers. Some suppose it was in honor of the emperor's safe return from Britain. Others think it was in honor of the birthday of Claudius, August first. Wieseler makes it more probable that it was the festival of the Quinquennalia, observed on the same day of the same month in honor of Augustus, whose name the month had received.

In comparing the two accounts of Luke and Josephus, we find that they agree—(1) That Herod's death occurred at *Cesarea*, whither he had *come not long before;* (2) that the first attack of illness was at his *public appearance* at a grand assembly, when he wore a *royal robe;* (3) that immediately before this first attack, he was flattered by shouts that he was *a god*, which flattery he did not decline; (4) that upon this he was *suddenly* attacked with a disease of the bowels, of which he died.

The two accounts differ as follows: (1) Luke speaks of an embassy of Tyre and Sidon (ch. 12: 21), being present on this public occasion. Josephus speaks nothing of them; but he does mention that distinguished persons were present. It was a fitting time for Herod to announce his decision to those who had come asking for peace. So Josephus makes no mention of this displeasure of Herod against the Tyrians and Sidonians. It had not probably resulted in any actual outbreak, but in violent feelings of hostility which threatened their commercial relations (1 Kings 5: 11; Ezek. 27: 17). And if there were beginnings of famine (ch. 12: 20), their desire of reconciliation would be naturally increased. (2) Luke speaks of the shouts of flattery following the oration; Josephus makes no mention of an oration, but of the splendor of the royal robe, as calling forth these acclamations. But Luke also speaks of Herod's display—"arrayed himself in royal apparel, and sat on the throne," or *judgment-seat.* It is very natural that he should have made some address to the people, and such discourse would naturally be applauded. (3) Luke does not mention an owl, nor Josephus an angel. But the story of an owl would naturally arise from heathenish and superstitious notions; and Josephus could not be expected to know of the agency of an angel, which might be revealed to Peter, or Paul. (4) Luke says, "He was eaten of worms" (ch. 12: 23); but Josephus speaks of severe and violent pains. The latter refers more generally to the disease; Luke speaks, as a physician naturally would, more of its nature. Josephus speaks more definitely of its continuance—five days; Luke does not say it was instantaneous, but his lan-

guage implies some interval between the beginning of the disease and his death: *And becoming worm-eaten*, or *having been eaten with worms, he expired.* As a result of this examination, it may be said that Luke's account does not suffer, but is rather enhanced, by a comparison with that of Josephus.

Chronologists have not been in accord upon THE SECOND VISIT OF PAUL TO JERUSALEM, after his conversion. (1) Some have thought that he did not visit Jerusalem at this time, on account of the persecution, but only parts of Judea (ch. 11: 30). But it is evident that he did so from ch. 12: 25: *And Barnabas and Saul returned from Jerusalem.* (2) Some have argued from Gal. 1: 18; 2: 1, that the two visits to Jerusalem, there mentioned, were the only visits of Paul during those years, and that a second one could not have intervened. But we cannot suppose that the one mentioned in Gal. 2: 1 ("Then after a space of fourteen years I went up to Jerusalem"), is the same as that in ch. 12: 25; for that would fix Paul's conversion at least four or five years too early. Besides, was it really necessary for Paul to mention all his visits to Jerusalem in his Epistle to the Galatians? We think not. Certainly, a later visit to Jerusalem (ch. 18: 22), is not mentioned with the others in his Epistle to the Galatians, though he made it before he wrote that Epistle. Dr. Hackett has well put it, in his admirable note on ch. 11: 30: "Paul's object in writing to the Galatians does not require him to enumerate all his journeys to Jerusalem. In the first chapter there, he would prove that as an apostle he was independent of all human authority, and in the second chapter that the other apostles had conceded to him that independence. He had no occasion, therefore, to recapitulate his entire history. Examples of the facts in his life were all that he needed to bring forward. He was not bound to show how often he had been to Jerusalem, but only that he had gone thither once and again, under circumstances which showed in what character he claimed to act, and how fully the other apostles had acknowledged this claim." It might be added that the mention of this second visit in his Epistle would have added nothing to his argument; for in this persecution the apostles were scattered, and very likely Paul saw none of them. (3) Others have objected to this visit occurring between the two mentioned in Galatians, because Paul declares in Gal. 1 : 22, "And I was still unknown by face unto the churches of Judea which were in Christ," etc. But this has reference to his continued ministry in Syria and Cilicia, referred to in the preceding verse (Gal. 1: 21), after his first visit to Jerusalem, and which might apply up to the time of this visit of Barnabas and Paul (ch. 11: 30; 12: 25). Thus for eight or nine years Paul was unknown by face unto the churches of Judea. But at this time, as a bearer of supplies from the Church at Antioch, he must have become known to some of them. Indeed, he now had the opportunity of preaching "at Jerusalem and throughout all the country of Judea," which he affirms that he had done in his address to King Agrippa (ch. 26: 20.)

The preceding discussions prepare the way for considering *more exactly the time of this second visit.* Without doubt, the return of Paul and Barnabas from Jerusalem to Antioch occurred *after* the death of Herod. This is the most natural inference from ch. 12: 25. But did they come to Judea with their offerings to the brethren (ch. 11: 30), before, at the time, or after, the imprisonment of Peter? The famine, mentioned in ch. 11: 28, is probably the one described by Josephus, as taking place when Cuspius Fadus and Tiberius Alexander were procurators (*Antiq.*, 20. 2. 6; 5. 2). Now, Herod's death occurred in August, A. D. 44, and Fadus was sent from Rome as a procurator on the death of Herod, and was succeeded by Tiberius Alexander. Both of their procuratorships lasted only from A. D. 44 to A. D. 48. The famine may have begun in A. D. 44, and continued three or four years. It is not improbable that the Tyrians and Zidonians began to feel, or to fear it, in their country before the death of Herod. This may have increased their desire for peaceful relations; for "their country was fed from the king's country" (ch. 12: 20), which, at that time, was very extensive. The visit of Paul and Barnabas must have been at the beginning; for Agabus had foretold it, and thereby had excited the Church at Antioch to send their mission of relief to their brethren in Judea. But as they were thus guided by prophecy and the Spirit, the action of the Antioch brethren must have been at the right time, and their donations timely. In view of such considerations, it may be suggested that Barnabas and Saul arrived in Judea after the imprisonment of Peter, but before the death of Herod; that they remained for a time afterward and witnessed some of the prosperity related in ch. 12: 24: "But the word of God grew and multiplied."

This view is consistent with the narrative in the twelfth chapter, which is a description of events pertaining to the Church at Jerusalem, and its condition at the time of this mission from Antioch (ch. 12: 1). It also agrees with what is told by Josephus, that, about the time of the beginning of Fadus' government, Helena, Queen of Adiabene, in Syria, a Jewish proselyte, sent grain to the relief of the Jews in the famine (*Antiq.*, 20. 2. 5; 5. 2). But the famine had not only commenced, but was severe, before Helena did this. This leads to the conclusion that it began A. D. 44. (Compare on § 22, note on the *great famine.*)

The wonderful vision, rapture, or trance, recorded in 2 Cor. 12: 1–4, occurred about this time. The date of the Second Epistle to the Corinthians is fixed at A. D. 57. Computing backward "fourteen years ago," according to the Jewish mode of reckoning, say thirteen years, we have A. D. 44, as the year of its occurrence. It may have been in the temple, like an earlier vision (ch. 22: 17). It was fitting now, or a little later, as he was about to go out on his mission to the Gentiles (ch. 13: 1–3).

The *first grand division* of the Acts, which narrates the progress of the

gospel, principally among the Jews, by the ministry of Peter, very properly closes with this mission of Barnabas and Paul, who were to be henceforth prominent as laborers among the Gentiles. This movement of love for the relief of the suffering, brought Antioch and Jerusalem into contact, and helped to *bridge over the chasm* which was beginning to yawn between Jewish and Gentile Christians. The same means was used by Paul during the whole continuance of his ministry (ch. 24: 17; Gal. 2: 10).

PART IV.

CALL OF PAUL TO HIS GENTILE WORK, AND HIS FIRST MISSIONARY TOUR.

§ 25. With the thirteenth chapter, begins the SECOND GENERAL DIVISION OF THE ACTS, which narrates the diffusion of the gospel from Antioch till Paul is brought a prisoner to Rome. The work is principally among the Gentiles, and Paul is the leading character, as Peter had been in the preceding history the foremost in extending the gospel among the Jews.

The sending forth of BARNABAS AND SAUL from Antioch, TO PREACH TO THE HEATHEN, could not have been long after their return from Jerusalem. The thirteenth chapter opens as if beginning an independent history; but the last verse of the twelfth chapter forms a connecting link between what precedes and what follows. We may, therefore, place this mission as beginning in the spring of the year, A. D. 45.

The Church at Antioch had become a great spiritual power; and perhaps, like the Church at Jerusalem, included several thousands in its membership. *Five prophets and teachers* were among them—two, Barnabas and Saul, who had come to them from abroad. The three others, also, were very probably of foreign origin. Of *Simeon who was called Niger* (ch. 13: 1), we know nothing. *Lucius* of Cyrene was probably one of those "men of Cyprus and Cyrene" (ch. 11: 20), who were the first to preach the gospel to the Greeks at Antioch, and was therefore one of the founders of the church there. Perhaps, also, he was a "kinsman" of Paul, mentioned in the salutations of Rom. 16: 21.

The remaining name of *Manaen*, opens a field of great interest. He was *foster-brother to Herod the tetrarch*, that is, Herod Antipas, still designated by his well-known title, though now in exile on the banks of the Rhone. According to Josephus (*Antiq.*, 15. 10. 5), a certain Essene, that bore the name Manaen, the later form of Manahem (2 Kings 15: 21), one day saluted the boy who afterward became Herod the Great, as King of the Jews, and foretold the future fortunes of his life. The youthful Herod paid but little

attention to him then; but when he became king he remembered the seer, and made him the object of his special favor, and above all other Jewish sects, he honored the Essenes. It is possible that he transferred his favor to this man's son, or grandson, who was nursed or educated with the king's son, and was converted afterward to Christianity. As his foster-brother, he may have continued at the court of Antipas, have heard the preaching of John the Baptist, have known the intrigues of Herodias, and the thoughts and expressions of Herod concerning Jesus of Nazareth. (Mark 6: 14–29.)

The *first field of missionary labor* was Cyprus, an island not far from the Syrian coast, and a Roman Province. The reason for its selection may have been partly its nearness to Antioch; but more especially because it had been the home of Barnabas, who took the lead at the beginning of the mission; and, perhaps, of John Mark (ch. 13: 5), who was a cousin of Barnabas. (Col. 4: 10.)

The missionaries leave Antioch and come to *Seleucia*, the port of that city, about fifteen miles away, near the mouth of the river Orontes. Here they embark and sail in a southwesterly direction to *Salamis*, on the eastern coast of Cyprus, by far the most important town of that island, and the nearest sea-port to Seleucia. Many Jews resided here, and had "synagogues," in which Paul and Barnabas preached. Thus, in their Gentile work they preached first to the Jew, and through the synagogue reached the proselyte, and the devout Gentile, and the heathen world. They pass "through the whole island unto *Paphos*" (ch. 13: 6), the Roman capital of the province, situated on the west coast, a distance of about one hundred miles, doubtless preaching as they go. How long they continue the work on the island is not told; but probably for several months, and perhaps a year. There were Christians there already (ch. 11: 19), and doubtless other congregations were gathered. So important was the field when Paul and Barnabas separated and divided their work, the latter chose Cyprus. (Ch. 15: 36–39.)

The *accuracy* of Luke is illustrated in ch. 13: 17, where he speaks of *the proconsul*. Under the emperors from Augustus to Nero, the Roman provinces were divided into two classes. One class was nominally under the government of the Senate, and the governor was termed a *proconsul*. The other class required a military force, and were governed by the emperor's legate, who was a *proprætor*. Augustus at first reserved Cyprus to himself as an imperial province, but afterward restored it to the Senate. Coins still exist, on which the governor of Cyprus is called a *proconsul*. The very name of (Sergius) Paulus has been discovered by General di Cesnola, at Soli, Cyprus, in a mutilated inscription, which reads: "In the proconsulship of Paulus." (See Schaff *History of the Christian Church*, Vol. I., p. 734 Compare ch. 18: 12: 19: 38. See also a coin engraved in *Conybeare and Howson*, chap. 5.)

While at Paphos *Paul becomes the leader*, no longer secondary to Barnabas; and he is publicly manifested as an *Apostle to the Gentiles*—(1) by the inspired words of apostolic authority, and (2) by his first miracle or sign of his apostleship, (2 Cor. 12: 12; ch. 13: 9–11. Compare Peter and Simon Magus, ch. 8: 20–22.) It is to be noted, too, that from this time he is no more, in the Acts, called by his Hebrew name, *Saul;* but by his Roman name, *Paul.* Some have supposed that he took his name, at this time, from his distinguished convert, Sergius Paulus (ch. 13: 7, 12); but this is hardly a sufficient reason. It was common for persons to have two names, and Jews often had Roman names. As Saul was free-born (ch. 22: 28), he probably was also Paul from infancy. It has been suggested that he preferred the name Paul (meaning *small*) from feelings of humility. I prefer to regard his honorable Roman name as better becoming him, as the Apostle to the Gentiles.

§ 26. The TIME WHEN PAUL AND BARNABAS LEFT CYPRUS can only be surmised. If they did much missionary work, as was supposed in the preceding section, then they may have left Paphos in the spring of A. D. 46, having been on the island about ten months. They sail northwestward to *Perga*, an important city in Pamphilia (now in ruins), situated about seven miles from the sea, on the river Cestius. "A bar obstructs the entrance of this river at the present time; but Strabo (14: 4) says expressly, that it was navigable in his day as far up as Perga."—HACKETT.

The stay of Paul and Barnabas *at Perga, seems* to have been *brief;* on their return, they preach there (ch. 14: 25). The reason of their preaching to regions beyond, was probably that it was the best season for traveling into the mountainous district. "If we suppose him to have been at Perga in May, this would have been the most natural time for a journey to the mountains. Earlier in the spring, the passes would have been filled with snow. In the heat of summer, the weather would have been less favorable for the journey. In the autumn, the disadvantages would have been still greater from the approaching difficulties of winter." (*Conybeare and Howson*, Vol. I., p. 165.) At the beginning of the hot season, multitudes, with their flocks and herds, move from the plains to the mountains.

On this journey, Paul may have encountered some of the *perils alluded to in 2 Cor. 11: 26.* In no part of Asia Minor would he have been exposed to such "perils of rivers" as in the mountainous districts of Pisidia, where waterfloods are frequent, and swollen streams and rivers dash wildly through narrow ravines. The lawless character of the people was also notorious in all ancient history. "The highlands of Pisidia could only be penetrated by passes, subject to be swept by the sudden rise of the mountain torrents, and infested by the wildest banditti in the world; and the apostles went forward through 'perils of rivers' and 'perils of robbers,' only to plunge into

'perils from their kindred, perils from the heathen.'"—(Dr. Wm. Smith, *N. T. History*, p. 440, 441.)

Paul and Barnabas are in due time at Antioch of Pisidia, an important town, and a Roman colony, and inhabited by Greeks, Romans, and Jews, besides a native population. It was situated near the confines of Pisidia and Phrygia, on the high central table-lands of Asia Minor, about one hundred and fifteen miles north of Perga. This seems to have been their *first important halting place.* They may have tarried briefly at unimportant points on their route.

An example or *model* of Paul's way of working at this time is given, as exemplified at Antioch. He preaches in the synagogue; favorable impressions are made; a request to repeat the address the next Sabbath; certain Jews and proselytes seek further instruction; the city, greatly aroused, gather the next Sabbath to hear the word of God; the Jews filled with jealousy, oppose violently; Paul turns to the Gentiles, who hear with gladness; the work goes forward, spreading throughout that region; persecution arises, and Paul and Barnabas are cast out of their borders. The incidents, so fully related, illustrate how the gospel was rejected by the Jews, and received by the Gentiles, in many other cities.

The *address of Paul* resembles that of Stephen in its historical basis (see on § 12). He proclaims the great doctrine which stands out in his preaching and his Epistles—justification by faith alone (ch. 13: 38, 39). In ver. 26, he addresses Jews, proselytes, and devout Gentiles, "those among you that fear God." See, also, ver. 16, "and ye that fear God." In his *second address*, we have the first recorded declaration, "Lo, we turn to the Gentiles" (ver. 46).

"*About four hundred and fifty years*" (ch. 13: 19), may refer to the time between the birth of Isaac, when God showed that he had chosen the fathers (ver. 17), and the distribution of the land of Canaan. Thus Isaac was sixty years old at the birth of Jacob (Gen. 25: 26); and Jacob was one hundred and thirty on going into Egypt (Gen. 47: 9); the sojourn there was two hundred and fifteen years, and from thence forty-seven years to the settlement of the tribes, making four hundred aud fifty-two years in all.

In ch. 13: 22, *the quotation is not exact from any one passage*, but it is substantially what God did say, through Samuel and others, on different occasions. (Compare 1 Sam. 13: 14; Ps. 89: 20.)

"*The word of this salvation*" (ver. 26), seems almost as if suggested by Ps. 107: 20: "He sent his word and healed them."

The quotation (ver. 34) from Isa. 55: 3, expresses the sense, but varies somewhat from both the Hebrew and the Septuagint Version.

That in ver. 41, from Hab. 1: 5, is from the Septuagint, and expresses the sense of the Hebrew. "Despisers," and "perish," are not in the Hebrew. The idea of "perish" is, however, involved in the Hebrew text. The remarks

of J. A. Alexander are fitting on this, and to some other quotations from the Old Testament in the New: "The Septuagint Version is retained without correction, because no interpretation or application of the passage is intended, but a simple use of its expressions to convey the apostles' own ideas to the minds of his hearers in a striking manner. . . . . This quotation, therefore, ... does prove that he thought himself at liberty to use the words of the Old Testament in application to new cases, and even in a version not entirely accurate. But let it be observed, that in neither of these things is he an example to us; because, in both, he acted under the control of inspiration and by virtue of his apostolic authority, without which we are utterly incompetent to say what new application may be made of the words prophetically uttered, or how far an imperfect version may be used with safety. Let it also be observed, that no such use is made by the Apostle Paul of Scripture, where his doctrine or his argument depends upon it, as in a previous portion of this very chapter". (See above on ver. 33–37.)

A *congregation of believers*, Jews and Gentiles, are gathered at Antioch (ch. 13: 49); and the work spreads into the adjoining region (ver. 50). Paul and Barnabas may have visited neighboring places, and thus several weeks were probably occupied. Persecution arises; the apostles are compelled to leave; yet the disciples at Antioch, in the midst of persecution are prospered, and are "filled with joy and with the Holy Spirit" (ver. 52).

The *next place of missionary labor* mentioned was ICONIUM (now *Konieh*), at this time the chief city of Lycaonia, situated at the foot of the Taurus, and about ninety miles southeast of the Pisidian Antioch. It was the centre of important roads, and especially on the line of communication between the district of Ephesus on the west, and the district of Syrian Antioch on the east, Lycaonian Greeks and Jews residing there (ch. 14: 1).

§ 27. When PAUL AND BARNABAS CAME TO ICONIUM it was summer, A. D. 46, according to our chronological estimate in the preceding section. Their manner of procedure and their experience are similar to those in Antioch of Pisidia. "A great multitude, both of Jews and of Greeks, believe" (ch. 14: 1). Opposition is aroused. But "*long time*," which may include a *period of months*, the apostles tarried there, "speaking boldly in the Lord," and their testimony was confirmed by many miracles (ch 14: 2, 3). At length the city is divided into two factions, and an attempt is made to raise a riot and stone the apostles, who flee into the wilder parts of Lycaonia, where there appears to have been no Jewish settlements, and but little Greek civilization.

Lycaonia was a district of Asia Minor, separated from Cilicia on the south by Mount Taurus, and extending to the Cappadocian Hills on the north. It was for the most part on extensive plain, bare, and poorly supplied with fresh water, but fitted for sheep raising.

The speech of Lycaonia (ch. 14: 11) has been variously conjectured as either a Semitic dialect, or a corrupt form of the Greek. That the Lycaonians understood something of Greek mythology, is consistent with either supposition (ver. 12). The apostles doubtless addressed them in Greek (ver. 15–17).

Lystra and *Derbe* were probably small towns northeast of Iconium. Their sites are not certainly known. Lystra was between Iconium and Derbe; the latter between Lystra and Cilicia; for when Paul was on his way from Cilicia he reached Derbe first (ch. 16: 1), and in going from Derbe to Iconium, he passed through Lystra (ch. 14: 22). There is no mention of a synagogue either at Lystra or Derbe. That some Jews resided in these towns, or their vicinity, is to be inferred from the fact that Timothy, a native of one of these places, probably Lystra (ch. 16: 1, 2), and Gaius, a companion of Paul (ch. 20: 4), was from Derbe.

Luke's *accuracy* in ch. 14: 11, may be illustrated by *the mythological notions* of the Lycaonians. "According to the myth described by Ovid, the gods Jupiter and Mercury (Zeus and Hermes) had appeared to the Lycaonians in the likeness of men. . . . How natural, therefore, was it for these idolaters, astonished by the miracle, to mistake the eloquent Paul for Hermes, and Barnabas, who may have been of a more imposing figure, for Zeus."—(Dr. Schaff, *Hist. of Christian Church*, Vol. I. pp. 734, 735.)

A *comparison of Paul's Epistles* with *Luke's account* of the apostle's labors in Pisidia and Lycaonia, is both instructive and mutually confirmatory of the accuracy and genuineness of both writers. Besides 2 Cor. 11: 16, and ch. 13: 14, referred to in preceding sections, three more important ones may be noticed.

1. In 2 Tim. 3: 10, 11, Paul writes to *Timothy* as one who had been *familiar* with his teaching, patience, sufferings, persecutions at Antioch, Iconium, and Lystra, and his deliverance from them all. This is perfectly plain and natural, when we learn that Timothy was a native of this region, probably of Lystra (Acts 16: 1, 2), converted under Paul, probably during this first missionary visit (2 Tim. 1: 2, 5); and must have been a frequent attendant upon his preaching, and a witness of these very persecutions. Again, the order in which the verses are named, "at Antioch, at Iconium, at Lystra" (2 Tim. 3: 11), was the order in which Paul is said by Luke to have traveled, and to have suffered persecution. It is also noticeable that Paul, in his Epistle, does not name Derbe, and that in the Acts no persecutions are alluded to in that city.

2. In 2 Cor. 11: 25, Paul says: "*Once I was stoned.*" Now the only account we have of Paul being stoned, in the Acts, is in ch. 14: 19, which was several years prior to date of the Epistle. At Iconium he came near being stoned; but fled just in time to escape it (ch. 14: 5, 6.) In reference to this, Dr. Paley has very aptly remarked: "Now, had the assault been

completed; had the history related that a stone was thrown, as it relates that preparations were made, both by Jews and Gentiles, to stone Paul and his companions; or even had the account of this transaction stopped without going on to inform us that Paul and his companions were 'aware of their danger and fled' — a contradiction between the history and the Epistle would have ensued. Truth is necessarily consistent; but it is scarcely possible that independent accounts, not having truth to guide them, should thus advance to the very brink of contradiction without falling into it." (PALEY'S *Horæ Paulinæ, Binnie's Ed.* p. 76. See pp. 75–79. Also on 2 Tim. 3: 10, 11 above, see pp. 173–176.)

3. Compare *Paul's speech at Lystra* to the rude Gentile populace (ch. 14: 15–17), with Rom. 1: 19, 20; and both, with his speech at Athens. (Ch. 17: 24–28). We discover the same truths in these, with that diversity of application which we should expect in the same speaker on different occasions. By also comparing these with his address at Antioch, in Pisidia (ch. 13: 16–41), we see how different his method, in reaching the pure heathen, from that he pursued toward Jews, proselytes, and devout Gentiles.

With the visit of Paul and Barnabas at Derbe, *we reach the extreme limit* of their first missionary journey. Although within about ninety miles of Tarsus, in Cilicia, they prefer not to return to Syria by that nearer route; but to retrace their steps, and visit the churches, which they had been compelled, by persecution, to leave abruptly; complete more nearly their work, and confirm the converts in the faith. (Ch. 14: 21–24.)

The oft recurring questions arise, *How long* were the apostles engaged in this work in Pisidia and Lycaonia? And *when* did they return to Perga in Pamphilia? No certainty, only probability, at most, can be attained. Conybeare and Howson suppose that the apostles left Perga in May for the highlands of Pisidia, with the caravans which were moving upward for the summer; and that in the autumn they returned to Perga, where they would enjoy the warm shelter of the plain by the sea-side. (Cony. and How., Vol., II., p. 200). But it seems evident that four, or even six months, were too short for the great work which Paul and Barnabas had accomplished. At least two months should be allowed from the leaving of Perga to their expulsion from Antioch. More than that, perhaps more than twice that time, was passed at Iconium; for "long time they tarried there, speaking boldly in the Lord." (Ch. 14: 3.) Then their visit at Lystra was no passing one. They had success in gathering "disciples." (Ver. 20.) Time must also be allowed for the change of feeling from that of worship to that of persecution; and for the Jews at Antioch, more than a hundred miles distant, to learn where they were, and to come to Lystra. (Ver. 11, 19.) Besides, they preached at Derbe, and in "the region round about" Lystra and Derbe, which took in the small places in the vicinity of these cities. (Ver. 7, 20, 21.) With Wieseler, we are

inclined to think that the events of this journey occupied more than one year. We would suggest, that the summer was spent at Antioch and Iconium, and their vicinity, and it was the autumn when Paul and Barnabas were driven from Iconium; that at Lystra they made the acquaintance of the family of the mother or grandmother of Timothy (2 Tim. 1: 5), and perhaps in the early winter Paul was stoned; that the rest of the winter was passed at Derbe and its vicinity, where they found Gaius (ch. 20: 4), and "made many disciples" (ver. 21); and that in the spring of A. D. 47 they began to retrace their steps. In favor of this scheme it may be added, that it gives time for allowing the hostility aroused against the apostles to somewhat wear away, and for the churches that had been gathered to gain some experience, both in working and in trials, and also to make needful progress, and to develop character, before the appointment of elders. (Ch. 14: 22, 23.)

We may then suppose that Paul and Barnabas occupied the *summer of* A. D. 47, in visiting the churches in Lystra, Iconium, Antioch, and in other places in Lycaonia and Pisidia; and then coming into Pamphylia, arrived at Perga in the autumn. (Ch. 14: 21–25.) In the latter city they seem to have had no success worthy of mention. They then pass over the plain, sixteen miles, to Attalia, situated on the coast near the mouth of the river Catarrhactes. It is now the modern Satalia, and described "as beautifully situated round a small harbor, the streets appearing to rise behind each other like the seats of a theatre."—(*Admiral Beaufort*, in HACKETT.) Nothing is said of their preaching here. From this port they sail to Antioch in Syria, very probably disembarking at Seleucia, its port, and going to Antioch by land, instead of the farther and winding way up the river Orontes. This may be fixed late in A. D. 47.

Thus, according to the estimates already made, Paul and Barnabas returned to Antioch after an absence of about *two years and a half*. This is not too long a time to allow for this journey, in comparison, either with Paul's other missionary journeys, or with the time (about five years) which probably intervened between the second and third visits of Paul to Jerusalem. (Ch. 12: 25; 15: 2. See on § 28.)

The *time* that Paul and Barnabas remained at Antioch *was not brief*. "They tarried no little time with the disciples" (ch. 14: 28), which may take us through the years 48 and 49. Here in this large city there was enough to do, besides what demands might be made from the regions round about. These were doubtless years of busy activity. After two or three years' absence, they doubtless found many things and many points to be looked after, requiring long and incessant labor.

Concerning officers of the church and their appointment, see Clark's "Acts" (ch. 14: 23), in "A People's Commentary."

PART V.

INTERVAL BETWEEN PAUL'S FIRST AND SECOND MISSIONARY TOURS.

The period of harmonizing Jewish and Gentile churches. This period begins with the return of Paul and Barnabas to Antioch (ch. 14: 27), and includes the "no little" time in ver. 28.

§ 28. The Apostolic Council at Jerusalem brings us into contact with one of the most important and difficult chronological questions of Paul's history. Was this third visit of Paul at Jerusalem, the same as that recorded in Gal. 2: 1? If not, when did the latter occur? Upon the answer of these questions depends the arranging of several events and dates both before and after this Council.

Five visits of Paul to Jerusalem, after his conversion, are mentioned in the Acts. The *first* in ch. 9: 26; the *second* in 11: 30, and 12: 25; the *third* in ch. 15: 4; the *fourth* in ch. 18: 22; the *fifth* in ch. 21: 17. Two are mentioned in the Epistle to the Galatians, which for convenience may be styled the *first Galatian* (Gal. 1: 18), and the *second Galatian* visit (Gal. 2: 1).

The *first Galatian* visit has already been shown to be the same as the first recorded in the Acts (ch. 9: 26; see on § 17), and is so regarded by Biblical critics generally. The *second Galatian* visit cannot be the *fifth* of the Acts (ch. 21: 17), because the latter was too late in Paul's life, after the Epistle itself was written, and Paul did not return to Antioch, as he did after the former.

Was, then, the *second*, the *third*, or the *fourth* visit in the Acts identical with the *second Galatian* visit? It is now very generally conceded that the *second* was not. For (1) that was in A. D. 44 (see on § 24), which would fix Paul's conversion at too early a date. Notice that Paul says: "Then after three years," that is after his conversion (Gal. 1: 18); and again: "Then after the space of fourteen years," either after his conversion, or more probably after the preceding visit (Gal. 2: 1). Paul could not have been converted in the year of Christ's resurrection, nor the year after. (2) Again, Paul and Barnabas had been extensively useful among the Gentiles before the *second Galatian* visit (Gal. 2: 2, 8), which was not the case before A. D. 44. The hand of fellowship could not have been given them at that time to go out as missionaries among the heathen (Gal. 2: 9), for it was after this that they were divinely separated for that work (ch. 13: 2). (3) Paul also appears subordinate both in age and discipleship, in the Acts, to Barnabas, not only at the second visit, A. D. 44, but also up to the conversion of Sergius Paulus, of Cyprus, in his first

missionary journey (ch. 11: 25, 30; 12: 25; 13: 8); but at the *second Galatian* visit, Paul occupies the leading position (Gal. 2: 1, 8, 9, 11); the same as he did after the above conversion and his leaving Cyprus (ch. 13: 13, 16, 43, etc.); which leads to the conclusion that it occurred after the second visit in the Acts, and after the first missionary journey. (4) And, finally, there could hardly have been any Apostolic Conference at Jerusalem, such as described in the second chapter of Galatians in the year 44; for it was a time of severe persecution; James, the brother of John, is put to death; Peter is imprisoned and miraculously delivered, and then leaves the city. Thus the apostles and the church are scattered. Paul and Barnabas probably see none of the apostles. They bring their donations of relief to the "elders" (ch. 11: 30).

Is, then, the *fourth* visit in the Acts (ch. 18: 22) identical with the second *Galatian visit?* So both Wieseler and Lewin most earnestly declare. But there are strong objections to this view. (1) The fourth visit appears to have been very brief, and apparently unimportant. Having landed at Cesarea, "he went up and saluted the church, and went down to Antioch." (2) There is no probability that either Barnabas or Titus, who was with Paul at the second Galatian visit (Gal. 2: 1) was with him at this time. Barnabas and Paul had separated just before the beginning of Paul's second missionary journey, and we have no intimation that they ever after journeyed together in missionary labors. Neither is there any mention of Titus being with him on this journey, or at this time at Jerusalem. Great stress is laid upon a Titus Justus, whom Paul had found at Corinth (ch. 18: 7); for such is the reading of the Greek, according to Westcott and Hort, and the text preferred by the Canterbury revisers. But Titus Justus was a devout Gentile and an unbeliever, who opened his house for the use of Christians, and the preaching of Paul. We may easily conclude that he became a believer, but we are not told so, much less a preacher and a companion of Paul. That he was the Titus who was at Jerusalem (Gal. 2: 1), and to whom Paul wrote his Epistle, is without proof. The name Titus was not uncommon; and Luke, who must have known Titus, Paul's companion, may have purposely styled this one Justus, to distinguish him from the other. (3) The whole tone of the second Galatian visit implies an earlier stage of Paul's ministry than that of his fourth visit to Jerusalem. It does not seem possible that after the decision of the Council at Jerusalem (ch. 15,) he should feel it necessary to go to Jerusalem to lay the gospel which he preached to the Gentiles, "*privately* before them who were of repute" (Gal. 2: 2); or that he could entertain any doubt, "lest by any means I should be running, or had run in vain." To have been in such a condition, or to have done this, after bearing the decrees of the Council to the churches, and after such success as he enjoyed in Galatia, Macedonia, and Greece, seems impossible. Moreover, it seems equally improbable that any question of *compelling* Titus, being a Gentile, to be circumcised (Gal. 2: 3),

could have arisen at Jerusalem, where a few years before the apostles, elders, and brethren had decided that Gentiles need not be subjected to that rite. For such reasons as these, it is now very generally conceded that the second chapter of Galatians is not to be referred to the eighteenth chapter of the Acts.

Was then the *second Galatian* visit the same as the *third visit* in the Acts? This is now the general view. For (1) the objects of the two were substantially the same. The *third* visit was to consult in regard to the obligations of Christians to be circumcised, and to keep the law of Moses (ch. 15: 24). The *second Galatian* visit was to confer with the apostles in regard to the doctrines which Paul preached among the heathen, which were opposed to circumcision and the Mosaic law, as binding on the Gentiles (Gal. 2: 2, 3, 9; Acts 15: 2). (2) The circumstances connected with the two visits also agree. The journey in ch. 15: 2, is performed by Paul, Barnabas, and certain others—in Gal. 2: 1, Paul says that he made the journey to Jerusalem with Barnabas and Titus. That Paul only mentions the two latter in his Epistle to the Galatians, by no means excludes other companions of travel. So, also, in the Acts, Paul and company "go up to Jerusalem unto the apostles and elders," which agrees with "them who were of repute," in Gal. 2: 2. Indeed, the same positions are given to Peter and James in both. At the Council, Peter speaks as the Apostle of the Circumcision, and James closes the discussion as a pre-eminent leader in the Jerusalem Church, which agrees with the order in which their names are given in Gal. 2: 9: "James, Cephas, and John, they who were reported to be pillars." James was the pastor of the church, and probably the president of the Council, and resided at Jerusalem; Peter no longer resided there, but was now present as an apostle and a delegate. Moreover, according to Gal. 2: 3, Titus was not required to be circumcised, which agrees with ch. 15: 10, 28, where Peter dissuades, and the Council relieves from all compulsion in regard to circumcision. Again, in Gal. 2: 4, Paul speaks of "false brethren, . . . who came in privily to spy out our liberty, . . . that they might bring us into bondage: to whom we gave place in the way of subjection, no, not for an hour"; which agrees entirely with those who, at Antioch, and afterward at Jerusalem, endeavored to enforce circumcision as a condition of salvation, whom Paul and Barnabas, Peter and James, opposed at once, and successfully (ch. 15: 1, 2, 5, 10, 19, 28). (2) The independent position of Paul, as an apostle, is recognized in the two accounts. Notice the implied leadership of Paul in ch. 15: 2, 22; and compare Gal. 2: 1, 2, 8, 9.

But it has been objected, (1) that Paul tells us that he "went up by revelation" (Gal. 2: 2), while in the Acts (15: 2), he was sent by the Church at Antioch. But both are consistent with each other. The appointment of the Church at Antioch may have been in consequence of this special divine revelation, or Paul may have been divinely instructed to favor it, and to go, at

their request, as one of the delegates. Peter's visit to Cornelius was by both human request and by divine direction (ch. 11: 11, 12). So, also, Jacob went down into Egypt by invitation of Pharaoh; yet he also went by revelation (Gen. 46: 3). Again, (2) it is objected that Paul says in the Epistle that he laid before them the gospel which he preached *privately;* but in the Acts he is represented as performing a public duty. But one does not really conflict with the other. There would naturally be a private meeting before the public Council. As a historian, Luke would naturally have to do only with the latter; and Paul, in regard to his inner life and spiritual authority, only with the former. It is also (3) objected that Paul, in the second chapter of the Epistle, makes no reference to the Council or the decrees. But neither does he in any part of the Epistle, in which he so fully discusses the subject of circumcision; and yet it was evidently written after the Council. And further, Paul never refers to the Council, or the decrees, in any of his Epistles, yet all of them appear to have been written afterward. Indeed, Paul rested on principles which underlie the decrees of the Council, and were of wider application. As he was an apostle, "not from man, neither through man," and the gospel he preached came "through revelation of Jesus Christ," he would not likely appeal to the decrees of a Council, but rather to the principles which had been revealed to him, on which, also, the decrees of that Council were founded. As the founder of the Galatian Churches, he urges on them his authority as a divinely commissioned apostle of Christ, and surely he would not seem to compromise his apostolic authority by appealing to a letter sent out by the apostles and elders, when he had the broader and firmer ground of revelation and gospel truth to stand upon.

Thus, after considering the several visits of Paul to Jerusalem, recorded in the Acts and the Epistle to the Galatians, we are led, both by positive and negative considerations, to regard the *third* visit (ch. 15) as indentical with the *second Galatian* visit (Gal. 2: 1–10).

It should, however, be noticed that Paley, Schrader, and some others, have suggested that this *second Galatian* visit is *one*, either *before* or *after* the Council at Jerusalem, *not recorded* in the Acts at all. But such a suggestion seems unnecessary in view of the above discussion. Besides, it could hardly have occurred *before* the Apostolic Council; for if the apostles had already given their full consent and support to the liberty which Paul had sought for the gospel of the Uncircumcision (Gal. 2: 7–10), there would have been *no necessity* for the Church at Antioch to send him to Jerusalem upon the same subject. And as already noticed, it could not well have occurred after, because Paul would not have needed to bring the subject again before the apostles; and, also, because Paul and Barnabas, soon after the Council, ceased to work together, as missionaries to the Gentiles.

The argument for a later date from the injunction in Gal. 2: 10, "that we

should remember the poor," and from the fact that this principle was not fully carried out in systematic collections until the third missionary journey of Paul, is by no means convincing. For it does not follow that it had not been given before the second missionary journey, and acted upon so far as needful. Indeed, Paul declares (Gal. 2: 10), "which very thing I was also zealous to do." As early as A. D. 44, Paul and Barnabas had brought donations to the elders at Jerusalem. (Ch. 11: 29, 30; 12: 25.)

Having thus identified the visit of Paul in Gal. 2: 1, as that to the Apostolic Council (ch. 15), an important chronological question arises regarding the "fourteen years" in Gal. 2: 1. Was it fourteen years after Paul's *conversion*, or after his *first visit* to Jerusalem? (Gal. 1: 18.) Hackett, Neander, Olshausen, and others, hold the former view; Bengel, Hemsen, Meyer, Lewin, Conybeare and Howson, and others, hold to the latter. The argument for the former view is, that "the apostle's conversion is the governing epoch, to which the mind of the reader naturally turns back from Gal. 2: 1, as well as from Gal. 1: 18." But it is affirmed as strongly, by those holding the latter view, that it is most natural to reckon from *the epoch last mentioned*, which is Paul's *first visit* to Jerusalem (Gal. 1: 18). To me this seems preferable. For having referred to his conversion in Gal. 1: 15, 16, Paul says in ver. 18, "Then after three years" (that is, after his conversion), "I went up to Jerusalem." After having tarried there fifteen days, he says (ver. 21): "Then I came," (that is, immediately after this visit to Jerusalem), "into the regions of Syria and Cilicia." Referring to the fact that the churches of Judea were personally unacquainted with him while he was still in the regions of Syria and Cilicia, he says (Gal. 2: 1): Then after the space of fourteen years" (that is, after the visit just named), "I went up to Jerusalem." "*Then*" is repeated three times, and, in connection with other words, seems to point to successive events. Indeed, so natural is this view, that it seems to be the one which would most likely be taken, unless a person was unconsciously influenced by his own previous decision respecting the chronology of Paul's travels. That the other view might be justified, is admitted, if the other circumstances of the case rendered it necessary. But we can discover no such necessity.

If, then, the first visit of Paul to Jerusalem was in the spring of A. D. 38 (see on § 16), the fourteen years after, Judaically reckoned, would be in the autumn of A. D. 50; or, it might extend into A. D. 51. But since we cannot fix the time with exactness, we are at liberty to choose the autumn of A. D. 50, as fitting best with subsequent events, till A. D. 60, when Paul was sent a prisoner to Rome. The Council may have occurred at or just after the Feast of Tabernacles.

Some would take after the space of "fourteen years" to mean fourteen complete years; but the phrase may be, and would naturally be, used in the Hebrew way of reckoning by Paul. (Compare Mark 8: 31), "after three days

rise again"; (Matt. 28: 63), "after three days I rise again," which is explained in ver. 64, "Command therefore that the sepulchre be made sure *until the third day.*" (Compare Matt. 12: 40.)

The quotation in ch. 15: 16–18, is generally regarded as a free quotation from the Septuagint Version of Amos 9: 11, 12, illustrating by a single passage what the prophets, as a class, had said concerning the calling of the Gentiles. It seems to me better to regard the quotation as the substance of several prophecies. Thus James quotes principally from Amos 9: 11, 12. But with the first part he combines a part of Jer. 12: 15, and with the last part Isa. 45: 21. Thus he actually quotes, not from a prophet, but from "*the prophets*" (ch. 15: 15). (See Wescott and Hort *Greek Test.* Vol. II., p. 178. Quotations from the Old Testament. Acts 15: 16–18.)

It should be noted that only in Acts 15: 28, and in James 1: 1, does the salutation "*greeting*" occur. It shows the influence of James, and suggests that he may have written the letter containing the decrees to the churches.

§ 29. According to the chronological date of the Apostolic Conference, preferred in the preceding section, PAUL AND BARNABAS RETURNED TO ANTIOCH in the latter part of October, or early in November of A. D. 50. *Judas*, of whom we know nothing, and *Silas*, afterward a companion of Paul, accompany the delegation on their return to Antioch, and spend "some time" there. (Ch. 15: 33.) According to the majority of best manuscripts, both return to Jerusalem. Some ancient authorities retain ver. 34, which states that Silas remained. He was there a little later. (Ver. 40.) But the communication between Antioch and Jerusalem had become so frequent, that there is no difficulty in supposing that Silas went to Jerusalem and back to Antioch, before the second missionary journey. Paul may have sent for him, when he found it necessary to separate from Barnabas. This may also explain how it was that Paul appears to have set out on the journey after Barnabas. (Ver. 39, 40.)

After the departure of Judas and Silas, "Paul and Barnabas tarried in Antioch, teaching and preaching." (Ch. 15: 35.) It was "after some days" (ver 36), that Paul suggested to Barnabas that they visit the brethren in the cities where they had preached in their first missionary tour.

If we make a proper allowance for the above notes of time, and the journeys taken, the work accomplished, and the discussions concerning another missionary journey, and John Mark as an attendant, the spring of A. D. 51 seems a probable date for the *separation of Paul and Barnabas*, and their going forth on separate missions.

From this time Barnabas disappears from the narrative of Luke. Paul, however, speaks of him in his Epistles, with the highest respect. (Gal. 2: 1, 9, 13; 1 Cor. 9: 6; Col. 4: 10.) He also commends Mark, mentions him

among his fellow-laborers, and, in the last Epistle he ever wrote, expresses a desire to have Mark with him. (Col. 4: 10; Philemon 24; 2 Tim. 4: 11.)

Chronologists are divided as to *the time of Paul's encounter with Peter*, related in Gal. 2: 11–17. Many place it here, supposing that it must have occurred soon after the Apostolic Conference at Jerusalem. Others suppose that it occurred on Paul's return to Antioch, from his second missionary tour. (Ch. 18: 22, 23. See on § 36.)

Those favoring the former view, suppose that Peter, soon after the Jerusalem Council, went to Antioch, perhaps to extend "the right-hand of fellowship" to the church and brethren there, as he had done to Paul and Barnabas at Jerusalem. (Gal. 2: 9.) In favor of this, it is said, (1) that Paul relates this scene between himself and Peter immediately after speaking of the second Galatian visit to Jerusalem. (Gal. 2: 11.) (2) That both Paul and Barnabas were at Antioch, which agrees with ch. 15: 35. (3) That the fact that Barnabas, being carried away by the dissimulation of others, was among the condemned and rebuked party (Gal. 2: 11, 13), may have affected the feeling of Barnabas toward Paul, and prepared the way for the dissension and separation which soon followed. So Conybeare and Howson, and many others. But in answer, it may be said, as to (1), that Gal. 2: 11 does not necessarily connect the two events as near together; that, as Dr. Hackett says, it "affords no clue to the time." As to (2), that Luke closes his history of Barnabas here, and he has no farther need of speaking of him, though Paul may have met him many times afterward. Hence, it is an argument only from the silence of Luke, which amounts to little, when we remember how many things Luke passes over, even in regard to Paul himself. As to (3), it may be said, with even a greater degree of probability, that the dissension may have so affected the mind of Barnabas, as to render Paul's influence over him less strong than formerly, and thus prepared him to follow Peter rather than himself, upon their first meeting and associating afterward. And finally, there are strong reasons for regarding this encounter of later occurrence, which will be noticed hereafter. (See on § 36.)

PART VI.

THE SECOND MISSIONARY TOUR OF PAUL.

A period of rest and of growth to Jewish and Gentile churches; and of the extension of the gospel into remoter portions of Asia Minor, and into Europe.

§ 30. The dissension of Paul and Barnabas results in separate missions. The latter, with his cousin Mark (Col. 4: 10), selects his native Cyprus, perhaps,

from his love of country. Mark, too, was familiar with the brethren and places there (ch. 13: 5). Soon after, PAUL AND SILAS REVISIT THE CHURCHES in Syria and Cilicia (ch. 15: 41), and deliver the decrees of the Council (ch. 16: 4), and the churches are strengthened spiritually, and increased numerically (ver. 5). This journey began probably in the spring of A. D. 51. (See preceding section.)

This route was by land, crossing the Taurus Mountain by one of the eastern passes, probably through the Cicilian gates, and entering Lycaonia, traveling westward, and visiting Derbe, Lystra, Iconium, and other places where there were churches (ch. 16: 1, 2, 4. See on § 27.) Instead of visiting Antioch in Pisidia (ch. 13: 14; see on § 26), which was quite distant from their course, they may have forwarded the decrees without going there themselves. Or they may have taken Antioch in their way, as they went into Phrygia (ch. 16: 6).

Timothy, converted probably during Paul's former visit, or as a result of that visit, is found at Lystra (1 Cor. 4: 17; 1 Tim. 1: 2; 2 Tim. 1: 2). Paul selects him as an attendant and fellow-worker, in which position he becomes pre-eminent (1 Cor. 16: 10; Phil. 1: 1; 2: 19, etc). His father was a Greek, but his mother was a Jewess of eminent piety (2 Tim. 1: 5; 3: 15). Paul circumcised him, because of the Jews in those parts, who knew that his father was a Gentile. During this missionary journey Timothy accompanied Paul through Asia Minor (ch. 16: 6–10) to Philippi, and thence to Thessalonica and Berea. There he is left by Paul (ch. 17: 14–16), but probably rejoined him at Athens. From here he appears to have been sent on a visit to Thessalonica, but soon after comes to Corinth, and is joined with Paul and Silas in the salutations of the two Epistles to the Thessalonians, written from that place (1 Thess. 1: 1; 2 Thess. 1: 1). His further connection with Paul will be noticed as the history progresses.

The question has often been asked, *How* could Paul voluntarily *circumcise Timothy,* when but little before he *refused to circumcise Titus* (Gal. 2: 3)? The cases were entirely different. Titus was a Greek, and his was a test case. To have circumcised him, at that time, would have been to acknowledge circumcision as a condition to salvation. There were those holding to that doctrine, who would compel him. To such he could not yield. But Timothy's mother was a Jewess. The decrees were promulgated and accepted by the churches. The Jews were not demanding Gentiles to keep the Mosaic law, nor circumcision as necessary to salvation. There was no such claim threatening the liberty of Paul in his work. His act was voluntary, not of compulsion. Timothy would be more useful, as a fellow-helper of Paul, among the Jews. His conduct was understood. No principle was compromised in accommodating himself to Jewish feelings; for it was not for his salvation, or to gain favor with God, but only to be more acceptable as a minister among the Jews,

while he would be no less acceptable to the Gentiles. Paul acted on the principle: "To the Jews I became as a Jew, that I might gain the Jews" (1 Cor. 9: 20).

By comparing ch. 16: 3, and 1 Tim. 4: 14; 2 Tim. 1: 6, it appears that Timothy was also *set apart to the ministry* "with the laying on of the hands of the presbytery."

Paley has pointed out an accidental coincidence between ch. 16: 1, and 2 Tim. 1: 5, 6; 3: 15. In the Acts, the mother "was a Jewess and believed," but his father "was a Greek." In the Epistles the mother is spoken of as a woman of great piety, and as having educated her son, from a babe, in the Holy Scriptures. Thus in the latter the father is not mentioned, either because he was dead, or remained unconverted. And so praise is bestowed on one parent, and no notice is taken of the other.

The *visitation* of the churches in Lycaonia, and perhaps Pisidia (ch. 16: 1–5), must have occupied the summer of A. D. 51. The *extension of the work* northward and westward in Galatia and Phrygia (ch. 16: 6), would take at least what of the autumn remained, and the winter. Paul, Silas, and Timothy could not have arrived at Troas (ch. 16: 8) earlier than the spring of A. D. 52. Some suppose that Paul and Barnabas visited Galatia, and planted the gospel there on their first visit (ch. 14: 19–25). But this is not probable. Compare Prof. Ramsay's view, Appendix A.

The route of Paul, through these countries, has been much discussed. Dr. Hackett gives an excellent summary: "The travelers, having passed through the eastern section of Phrygia into Galatia, proposed next to preach the word in Proconsular Asia. With that view, they turned their steps to the southwest, and, crossing the north part of Phrygia, came down to the frontier of Mysia, the first province of Asia which they would reach in that direction. Being informed here that they were not to execute this design, they turned again toward the north, and attempted to go into Bithynia, which was adjacent to Mysia. Restrained from that purpose, they passed by Mysia—*i. e.*, did not remain there to preach—and proceeded to Troas. This portion of the apostles' travels, though they embrace so wide a circuit, admits of very little geographical illustration. Phrygia and Galatia are parts of Asia Minor, of which the ancient writers have left but few notices, and which remain comparatively unknown to the present day."

That *great success* attended Paul's labors in Galatia and Phrygia, is to be inferred from Acts 18: 23. From Gal. 4: 13, 19, it is evident that the gospel was first preached in Galatia by Paul, and "that because of an infirmity of the flesh." It would seem that, as he was passing through Galatia, he was detained on account of sickness, or some bodily weakness, which gave him time and opportunity to preach the gospel. The meeting of Luke, the beloved physician, at Troas, was doubtless most timely. (See next section.)

§ 31. The arrival of Paul and his companions in Europe was probably in the early spring of A. D. 52. It is often said that now the gospel was first preached in Europe. But this is not certain; for the Church at Rome may have been established by some of the converts on the Day of Pentecost (ch. 2: 10). The Church at Philippi was the first that Paul gathered in Europe (ch. 16: 12, 40).

From Troas, the apostle and his company have a *prosperous voyage*, sailing before the wind, northwestward, to Samothracia, an island in the northern part of the Ægean Sea, where the ship appears to have anchored during the night, probably sheltered by the island, on the northern side. The next day, sailing in the same direction as before, they arrive at Neapolis, a sea-port town belonging, at that time, to Thrace, and then they proceed by land about ten miles to Philippi. During the third missionary journey, it took *five* days to go from Philippi to Troas (ch. 20: 6).

From the use of the *first person*, in ch. 16: 10, it is inferred that *Luke joins the company* at Troas. We have no account of his conversion, or when he became acquainted with the apostle. But he here joins him in his travels, with all the naturalness of one who had met an old friend. It is quite probable that he was converted under the preaching of Paul. Dr. Plumptre argues very ingeniously that Paul met Luke as a fellow-student in the streets of Tarsus, where the latter had come for his medical education. Tarsus, and the whole region about it, was famous for its physicians.—(*St. Paul in Asia Minor*, p. 26.)

The accuracy of Luke finds several illustrations in this section. Thus (1) it is said of *Philippi*, that it was "a city of Macedonia, the first of the district, a Roman colony," which exactly expresses its status at that time. Though it was not the capital of that district, it was the first in importance, being a *colony*, which gave the city a special dignity. Upon the extensive plain, in the immediate neighborhood, Augustus gained a decisive victory over Brutus and Cassius (B. C. 42,) and hence he sent a colony, and conferred upon the city colonial privileges. The Roman colony was not a mere voluntary assemblage of emigrants, but a foreign country or town, upon which had been formally conferred the privileges of Italian or Roman citizenship. Corresponding with the officers of such a colony, we find Luke speaking of the *magistrates* or *prætors* (ver. 20, 22, 35, 36, 38), and of *sergeants* or *lictors* (ver. 35, 38).

(2) Luke speaks of "Lydia, a seller of purple, of the city of Thyatira" (ch. 16: 14). Now Thyatira, on the river Lycus, in the north of Lydia, in Asia Minor, was famous for dyeing purple or crimson. It was noted even in the time of Homer; and an inscription, "the dyers," has been found in its ruins.

(3) In speaking of the maid who had a soothsaying demon, Luke says she

had "a spirit of divination," or, rather, "a spirit: a python" (ch. 16: 16). The term was applied to a soothsaying ventriloquist, and described the reputed character of the maid. Luke's description is in exact harmony with the belief and language of his day. (See Plutarch, *De. Def. Orac.*, p. 414. E. Cic. *de Div.*, 2: 87.) "The name was afterwards given to any soothsaying demon, and Hesychius specially states that a *python* means a ventriloquist, a soothsaying ventriloquist."—LANGE. Paul treats her as she actually was, possessed with an evil spirit, and commanded it to come out of her.

(4) Paul and Silas assert their Roman citizenship (ch. 16: 37), which results in their immediate deliverance, and terror to the officers who had commanded them to be beaten and imprisoned. One of the rights of a Roman citizen was that he should be tried in due form before he was condemned. He was also exempted from the disgrace of being scourged with rods or whips. "How often," says Cicero, "has this exclamation, *I am a Roman citizen*, brought aid and safety even among barbarians in the remotest parts of the earth." (*Cic. Verr., v. 57.*)

Luke's account of Paul's labors at Philippi is confirmed by *Paul's Epistles:*

(1) In ch. 16: 13–15, Luke relates how Paul preached to the women in the place of prayer, and how Lydia was converted. In Phil. 4: 2, 3, Paul speaks of two pious women, Euodia and Syntyche, and of "those women" who "labored with me in the gospel." The Acts speaks of a class among whom Paul labored, and a noted convert; the Epistle implies labor among that class, by speaking of a number of believing women. Some of them may have been in Lydia's household. A work thus commenced would naturally spread among the women at Philippi.

(2) In ch. 16: 22, it is said that Paul is beaten with rods. In 2 Cor. 11: 15, Paul writes: "Thrice was I beaten with rods." Here we have one of the instances. The other two are not recorded. A spurious history, or a spurious epistle, would have tried to have made the two agree. The disagreement has the stamp of truth; for Luke does not attempt to write a full history of the apostle, but only such things as shall answer the purpose of the book.

(3) Again, in 1 Thess. 2: 2, Paul wrote, "having suffered before, and been shamefully entreated, as ye know, at Philippi," which corresponds with Luke's account of Paul's persecution at Philippi, just before his going to Thessalonica (ch. 16: 22–24; 17: 1).

(4) So, also, in Phil. 1: 30, he refers to the "conflict," "suffering in behalf of Christ," which the Philippians "saw" in him.

As the narrative proceeds from this chapter to ch. 20: 5, in the third person, it is supposed that Luke remained at Philippi till Paul's last visit to Macedonia. Hackett suggests that it might have been winter. See Smith, "Dict.," H. on "Neapolis."

§ 32. If Paul came to Philippi in the early spring of A. D. 52, and remained there six weeks or two months, then we may assign his going to THESSALONICA to about the last of April or the first of May. Paul and his companions went on the great military, Egnatian road, which led from the Asiatic provinces to Rome. About thirty-two miles from Philippi they reached Amphipolis, a large commercial city, the capital of the first division of Macedonia. About thirty-two miles further they came to Apollonia, the site of which is in doubt; and about thirty-six beyond, they entered Thessalonica, a large maritime city, the capital of the second division of Macedonia, and the residence of a Roman governor. It very probably took them three days, remaining the nights at each of these towns. Thessalonica was about one hundred miles southwest of Philippi.

Three Sabbaths, over two weeks, are spent in preaching in the synagogue to the Jews. (Ch. 17: 2.) Besides this, they labor among the Gentiles with great success (ver. 4; 1 Thess. 1: 9). At least a month must have been spent here.

The Jews excite a mob, and arouse persecution. Paul and Silas go by night to Berea (now *Verria*), about forty-five miles southwest of Thessalonica (ch. 17: 10.) Timothy either goes with them, or follows a little after (ver. 14). They are well received by the Jews, and have success both among Jews and Gentiles. But after a brief stay of perhaps a few weeks, they are compelled to leave, because of persecution, instigated by the hostile Jews of Thessalonica. No great time probably elapsed before the Jews of Thessalonica heard, from those at Berea, concerning the preaching of the apostles—such was the ease of communication between Jewish synagogues. Sopater of Berea, afterward a companion of Paul (ch. 20: 4), was probably converted at this time.

The brethren of Berea sent forth Paul as far as the sea (ch. 17: 14), probably to Dium, about seventeen miles distant; and there Paul and his conductors embark, and sail over two hundred and fifty miles to Athens. The conductors return, bearing a message to Silas and Timothy.

This *history* in the Acts (ch. 17: 1–19) is *supplemented* and *confirmed* by Paul's Epistles to the Thessalonians and the Philippians. (1) Paul supported himself while at Thessalonica (1 Thess. 2: 9; 2 Thess. 3: 7, 8.) He, doubtless, wrought at his trade, tent-making. (Ch. 18: 3.) In connection with this, Phil. 4: 14–16 is of peculiar interest, in which Paul speaks of having received supplies at Thessalonica from Philippi, once and again. This was after his first visit to Philippi, after "the beginning of the gospel." The second visit to Macedonia is recorded in ch. 20: 1, 2. Thus, by his labor, and by the gifts of the Philippians, Paul could say: "Neither did we eat bread for naught at any man's hand." (2 Thess. 3: 8.) (2) Paul not only gained some converts from the Jews, and many from devout Greeks (ch. 17: 4), but also from idolaters. (1 Thess. 1: 9.) When the Jews opposed the truth, Paul probably,

as at Antioch in Pisidia, turned to the Gentiles. (Ch. 14: 46.) (3) In ch. 17: 4–9, is an account of a lawless persecution, instigated by the Jews. In 1 Thess. 2: 14–16, Paul speaks of this Jewish persecution, and of their forbidding him and his associates to preach to the Gentiles. So, also, in 1 Thess. 3: 4, he says: "We told you beforehand that we are to suffer affliction; even as it came to pass and ye know." Now if we connect with these 1 Thess. 2: 17, 18, where Paul states his strong desire and purpose to visit the Thessalonians at two different times, "once and again," but "*Satan hindered*" him; we see how this may have been done "once" through the persecution at Berea, which led him to depart for Athens, instead of returning to Thessalonica, as he doubtless would have done, if he had been permitted to labor in peace. (Ch. 17: 13–15.) The second hindrance doubtless occurred later. (4) In Acts 17: 14, 15, it is stated that Silas and Timothy abode still at Berea, while Paul departed for Athens. This fact is recognized in 1 Thess. 3: 1, 2. Paul felt it was good to be left alone at Athens, and Timothy sent to Thessalonica. Silas and Timothy may have come to Athens, and then the latter have gone to Thessalonica, and Silas elsewhere. Or Timothy may have gone directly there from Berea. They came from Macedonia to Paul, at Corinth, a few months later. (Ch. 18: 5. But see the discussion of *Three Visits at Corinth*, § 34.)

Thus we find the agreements and differences which we would naturally expect in a brief history, and in affectionate letters. It is evident that no attempt was made to make them correspond with each other, and yet there are no contradictions. They confirm and supplement, and explain each other.

The *accuracy of Luke* is again illustrated in ch. 17: 5, 6, 8. Thessalonica was a *free city*; but *not a colony*, as was Philippi. (Ch. 16: 12.) The governments differed accordingly. What Luke states, is in perfect harmony with what we know of the government of free cities. Thus (ver. 5) the Jews with the crowd sought to bring Paul and Silas *to the people*, or *to the assembly*—the people in their corporate capacity—in order that they might be tried. So, also, they "dragged Jason and certain brethren before the *rulers of the city*" (Greek, "*politarchs*"). This title for magistrates is said to occur *in no other writing*, and might easily be confounded with the more usual title *poliarchs*, the *prætors* of a Roman colony. (Ch. 16: 22.) Luke's accuracy is further confirmed by an inscription on an ancient archway at Thessalonica, giving the name of seven politarchs, who governed the city before the visit of Paul. The names of three of them are the same as three of Paul's companions: Sopater of Berea (ch. 20: 4); Gaius of Macedonia (ch. 19: 29); and Secundus of Thessalonica (ch. 20: 4.)

Concerning *Thessalonica*, it may be added, that it was situated on the north-eastern extremity of the Gulf of Saloniki, and on the great military road, the Egnatian. It was the most populous city of Macedonia, and rivaled

Corinth and Ephesus in commerce. This gave it intercourse and great influence in Macedonia and Achaia, and accords with what Paul says in 1 Thess. 1: 8: "For from you hath sounded forth the word of the Lord, not only in Macedonia and Achaia, but in every place your faith to God-ward is gone forth."—(*Revision.*)

Jason may be the one mentioned in Rom. 16: 21, as one of Paul's kinsmen, which may throw light upon the attack make on his house at Thessalonica, his conduct in entertaining "certain brethren," and in giving security (ch. 17: 5–9).

§ 33. According to our chronology, PAUL ARRIVED AT ATHENS in July, A. D. 52. The voyage from Troas to Neapolis (ch. 16: 11), and perhaps three or four months later, from Dium to Athens (ch. 17: 15), shows that navigation was open, and may indicate that the winter was past, and that it was summer, when Paul reached Athens.

Paley notices that when Paul came out from Macedonia to Athens, Silas and Timothy stayed behind at Berea (ch. 17: 14); and that Paul says, in 1 Thess. 3: 1, 2: "Therefore when we could no longer forbear, we thought it good to be left behind at Athens alone, and sent Timothy . . . to establish you and to comfort you concerning your faith." Paley supposes that Timothy joined Paul at Athens; because, (1) Paul sent for Timothy and Silas to come to him (ch. 17: 15); (2) he waited for them at Athens (ch. 17: 16); (3) he did not leave Athens abruptly. Paley also supposes that Paul sent Timothy from Athens back to Macedonia, and this accounts for his not having rejoined Paul at Corinth, until the latter had been there some time. This, indeed, harmonizes the history in the Acts and Paul's Epistles.

But we may suppose that Paul had previously directed Timothy to go to Thessalonica *from* Berea. It is not *expressly* stated that Timothy was sent *from Athens* to Thessalonica. Silas may have been sent on a similar mission; and thus both Timothy and Silas would rejoin Paul somewhat later at Corinth (ch. 18. 5). After waiting a time at Athens, Paul could proceed to Corinth, knowing that Timothy and Silas could easily learn his movements whenever they arrived at Athens, and follow him to Corinth. And this may be inferred from 1 Thess. 2: 18, which does not well apply to Paul's first stay at Athens (ch. 17: 17); for he had left Thessalonica so recently, that he could not be longing to visit them before he reached Corinth, the main object of his journey; and he could hardly have already determined *twice* to visit them, but had been hindered by Satan, and then had sent Timothy in his stead. May not the visit to Athens, in 1 Thess. 3: 1, be another one, somewhat later than this, after the arrival of Timothy and Silas at Corinth (ch. 18: 5), which is not mentioned in the Acts? (See on next section.)

Profane history again *confirms* and *illustrates the accuracy* of Luke in his account of Paul at Athens.

1. Paul "beheld the city *full of idols*." (Ch. 17.) This was peculiarly appropriate to Athens, which is repeatedly described by ancient writers as crowded with idols and temples, and as containing more images than all the rest of Greece. Xenophon refers to it as one great altar, one great sacrifice. And Petronius says, satirically, that it was easier to find a god there than a man.

2. In regard to the *schools of philosophy*. "And certain also of the Epicurean and Stoic philosophers encountered him." (Ver. 18.) That no one of the schools founded by Plato and Aristotle is mentioned, may be explained: (1) That these schools had less influence at this time. (2) That they were more employed in abstruse speculations, and took less interest in practical discussions; and (3) from this smaller contrast of their doctrines with those of Christianity. The Stoic and Epicurean were also more limited than other philosophers to moral investigations. The former acknowledged the supremacy of moral good, the existence of God, and a Providence, but confounded God with the universe, and Providence with a fatal necessity. They were self-complacent, boasted their indifference to the world, and even pretended to deny the difference between pain and pleasure. The latter taught that serene enjoyment was the highest good and the great end of existence, which often led them into the grossest and most sensual pleasures. . . . The treatment which Paul received from the votaries of these two leading systems was just such as any one might expect. The frivolous spirit of the Epicurean might lead him to ask, "What would this babbler say?"

> Talk of our souls and realms beyond the grave,
> The very boys will laugh and say you rave.

And the more thoughtful Stoic might surmise him to be "a setter forth of strange gods."

3. In regard to the *character of the Athenians*, Luke says of them, that they "spent their time in nothing else," or "had leisure for nothing else, but either to tell or hear some new thing" (ver. 21). The same description, and almost the same words, are found in ancient writings concerning the Athenians. "Tell me," says Demosthenes, "is it all your care, going around to ask throughout the market, Is there any news?"—*Philippic I.* Again, "We sit here doing nothing but trifling, and noting, and inquiring in the market whether anything newer is reported."—*Ep. Phil.*

Again, Luke gives this character of idle curiosity and inquisitiveness not only to the Athenians, but also to *the strangers*—those who *temporarily resided there.* Students and distinguished men from abroad were very numerous at Athens, as the most famous seat of learning, and very naturally fell into the habits of the natives. Cicero spent much time here, at one period of his life.

4. In regard to *their religiousness*, Paul said, "I perceive that ye are *very religious*" (ver. 22); "I found also an altar with this inscription, *To an unknown God*" (ver. 23). Ancient writers represent the Athenians as the most religious of all the Greeks. It was a distinction of which they were proud. Thus, among others, Pausanias says, "The Athenians are, beyond others, devoted to religion." (*Attic. c. 24.*)

Altars, "*To an unknown God*," are mentioned by two contemporary writers, Pausanias and Philostratus, as existing in Athens. They, however, use the plural, both of *altar* and of *god*—"altars to unknown gods." This probably means that there were many altars inscribed *to an unknown god*, which would naturally be spoken of in the plural when a writer refers to them in a collective way. So Winer, Meyer, Hackett, Gloag, and others. Diogenes Laërtius speaks of "altars without name" in Athens. (*Epimen., c. 3.*)

5. Paul's quotation from one of the Greek poets, "*For we are also his offspring.*" This is an exact quotation from Aratus of Cilicia. Cleanthes the Stoic also has almost the same words. Both poets were of the third century before Christ. It was quite natural for Paul to quote from Aratus, who was of his own native country, Cilicia, and whose fame had traveled far and wide. Cicero had, in early life, translated the *Phœnomena*, from which this quotation was made; and Paul quotes it as familiar to the Athenians, and as one occupying a place in Greek literature. The passage is as follows:

> From Zeus begin we; never let us leave
> His name untold. With him, with Zeus, are filled
> All parts we tread, and all the marts of men;
> Filled, too, the sea and every creek and bay;
> And all in all things need we help of Zeus,
> For we, too, are his offspring.—*Phœnomena, 1–5.*

Athens was the capital of Attica, and formed part of the Roman province of Achaia. It had lost its military and political greatness, but it was still the metropolis of Grecian science, art, and wisdom. In the centre of the city was the Acropolis, a rocky eminence about one hundred and fifty feet high, on which were many temples, chief among them the Parthenon, and the Erectheum. Slightly northwest of the Acropolis was *Areopagus*, or the *Hill of Mars*, where the supreme court held its sittings (ver. 19, 22). It has been thought by some that Paul was arraigned before this court, as Socrates had been 450 years before, for the offence of introducing strange gods. The word Areopagus is dubious, and can be applied to either the hill, or the court that held its sittings there. There is, however, no trace of judicial proceedings.

Even in addressing a heathen audience of learned men, it is interesting to note how Paul *imbued his speech* with, or *quoted* from, the Old Testament Scriptures. (Compare ch. 17: 24, with Isa. 42: 5; and ch. 17: 31, with Ps. 9: 8.)

§ 34. PAUL'S STAY AT ATHENS appears to have been brief. Wieseler conjectures it to have been fourteen days. HIS ARRIVAL AT CORINTH may have been early in August, A. D. 52. This date accords well with the edict of the Emperor Claudius, who "commanded all the Jews to depart from Rome," which led Aquila to Corinth. (Ch. 18:2.) Suetonius, who wrote a half century later, probably refers to this decree (*Claud.* c. 25): "The Jews ever making disturbance, Chrestus being the instigator, he expelled from Rome"; which seems to imply that Christianity had already reached Rome, and aroused the fears of an emperor peculiarly hostile to foreign superstitions. Aquila was probably a Christian, as we have no account of his conversion at Corinth. "Edicts of this nature, for the expulsion of any class of foreigners from Rome, were almost always prompted by some disturbance in their native country. Now such an outbreak took place at Jerusalem, at the Feast of Tabernacles, A. D. 51, and led to the recall of Ventidius Cumanus, and the appointment of Felix as his successor."—(Dr. Wm. Smith, *New Testament History*, p. 484.) Allowing time for the news to reach Rome, and necessary inquiry on the part of the emperor, the edict may be placed early in A. D. 52; and the arrival of Aquila in the spring of that year, if he came directly from Rome to Corinth. He was in the latter city when Paul came, and if this was the date proposed above, it could truly be said of him, that he had "lately come from Italy." (Ch. 18:2.)

The distance from Athens to Corinth is about forty-five miles by land. The voyage could be made, in favorable weather, in five or six hours; in unfavorable weather, from two to five days. Corinth was the capital of the Roman province of Achaia.

In comparing *Luke's account* of Paul's *first visit at Corinth with his Epistles*, we should note the following:

1. In regard to *Aquila* (ch. 18:2), we learn from 1 Cor. 16:19, that he was probably at Ephesus, when Paul wrote the first Epistle to the Corinthians. (Compare ch. 18:24–26.) And from Rom. 16:3, it appears that on some occasion, very probably at Ephesus, Aquila and his wife had risked their own lives in order to save Paul's life.

2. In ch. 18:3, Luke records the fact that Paul was a *tent-maker*, and that he *wrought at his trade* at Corinth. To this he refers in 1 Cor. 4:11, where he says, "we toil, working with our own hands"; and in 1 Cor. 9:12, after enforcing the principle that the spiritual laborer is worthy of wages, he adds: ('Nevertheless we did not use this right"; and in ver. 18 of the same chapter, he says: "That when I preach the gospel, I may make the gospel without charge." (Compare § 32; 2 Thess. 3:8, etc.)

And this brings us into contact with *profane history*. Paul, according to the custom of his nation, had early learned a trade. That he learned *tent-making* was most natural, for Tarsus was conspicuous for that employment:

and goat's hair, of which tent-cloth was made, was an important product of Cilicia.

In connection with Paul's labor at Corinth, 2 Cor. 11: 8, 9, gives us the interesting fact that *gifts were sent him from* the brethren of *Macedonia;* very probably by Silas and Timotheus, when they came to Corinth. "When I was present with you and was in want, I was not a burden on any man; for the brethren when they came from Macedonia, supplied the measure of my want." And thus Paul may have been relieved of the necessity of working to support himself.

3. The Acts and the Epistles to the Corinthians agree in regard to the *great theme of Paul's preaching.* This, according to Luke, was "that Jesus was the Christ" (ch. 18: 5). And Paul says, in 1 Cor. 2: 2: "I determined not to know anything among you, save Jesus Christ and him crucified"; and in 2 Cor. 1: 19, he says: "Jesus Christ, who was preached among you."

4. In regard to the *coming of Silas and Timothy to Corinth,* both the Acts and the Epistles are in accord (ch. 18: 5; 2 Cor. 1: 19; 11: 9; 1 Thess. 3: 6). If all of these passages refer to one and the same arrival from Macedonia, they certainly agree; or if we suppose that Silas and Timothy went after this to Macedonia, of which Luke, in the Acts, gives no account, and of which Paul, in his Epistles, speaks, still there is no contradiction.

Bnt here, it should be noted, that their coming to Corinth, mentioned in ch. 18: 5, was probably that for which Paul was waiting at Athens (ch. 17: 16), and for which he continued to wait till after his arrival at Corinth. From a comparison of the seventeenth and eighteenth chapters of the Acts, it seems to me most natural to suppose that Paul left Athens before Silas and Timothy came; and that their coming to Corinth (ch. 17: 5) was the first that he had seen them since he left them at Berea (ch. 17: 14). Paul may have directed them at Berea to go to Thessalonica, and even to Philippi; and by his message (ch. 17: 15) to them from Athens, he may have desired them to finish their visit and work, and come to him quickly. (See on § 33, second paragraph.) Or Paul may have sent Silas and Timothy from Athens, or from Corinth, somewhat later, of which Luke gives no account. (See below in the discussion regarding *Three Visits of Paul to Corinth*).

5. In ch. 18: 8, the *baptism* of many Corinthians is recorded, among whom, it is to be inferred, was *Crispus,* the ruler of the synagogue. In 1 Cor. 1: 14, Paul writes: "I baptized none of you save Crispus and Gaius; and I also baptized the household of Stephanus." The Acts states the fact of certain baptisms without naming the administrator. The Epistle names all the persons that Paul did baptize at Corinth, among whom was Crispus. The others were probably baptized by Silas and Timothy. Here is diversity, yet really perfect harmony.

6. The history (ch. 18: 17) speaks of "*Sosthenes,* the ruler of the synagogue,"

(perhaps the successor of Crispus, ver. 8), who was beaten, as it would seem, by the Gentiles; and Paul, in 1 Cor. 1: 1, joins, with his own name, "Sosthenes, our brother." The coincidence of the name has led some to suppose that the same person is meant in both places. This is possible. But he could not have been a Christian when he was beaten, for he would not have been merely mentioned as a ruler of a synagogue. Yet he may have been converted afterward. The beating he received may have humbled him; and Paul, or some of the disciples, may have shown him especial kindness (Rom. 12: 20, 21), and thereby have led him to Christ.

The *accuracy* of Luke is again illustrated by history, in that he speaks of Gallio as *proconsul* of Achaia (A. D. 53), which indicates that it was a senatorial province (see on § 25, ch. 13: 17), which was the case under the Emperor Claudius (Jan., A. D. 41–Oct. 54); but under the preceding emperors, Tiberius and Caligula, Achaia was an imperial province, and its governor would have been a proprætor. Seneca, the celebrated moralist, was a brother of Gallio, and in one of his letters (104) speaks of him as having resided in Achaia, but does not say in what capacity he was there. Pliny refers to *his consulship*, but does not say where it was (*Plin. N. H.*, 31: 33). The *Roman province of Achaia* included the whole of Greece, lying south of Macedonia.

The description of Gallio in ch. 18: 14–17, is in harmony with his *reputed character*. He was popularly esteemed for his *mild temper*. "No mortal," says Seneca, "is as pleasant to one person as he was to all." (*Quæst. Nat.*, 4, *Pref.*) Statius the poet gives to him the same character. (*Sylv.* 2: 7.) Gallio did perfectly right in refraining from giving judgment on questions of the Jewish law and traditions; but he was wrong in not using his authority in preventing violence, and keeping the peace. His careless indifference, brought to view by Luke—"Gallio cared for none of these things"—was an element of a mild and easy temper. Even this treatment of such questions would tend to make him popular among Gentiles and Christians, while the Jews could not find serious fault.

Paul wrote the *First* and the *Second Epistles to the Thessalonians* during this missionary residence at Corinth. For (1) Paul joins the names of Silas, or Silvanus, and Timothy, with his own. (1 Thess. 1: 1; 2 Thess. 1: 1.) (2) Timothy was with Paul afterward on several occasions, but Silvanus is not mentioned with him at any time after this visit at Corinth. (Ch. 18: 5; 2 Cor. 1: 19.) (3) It was after Paul had been at Athens (1 Thess. 3: 1), and after Timothy had made a visit (instead of Paul, who had been hindered twice) to Macedonia and returned. (1 Thess. 2: 18; 3: 2, 6.) But as Paul was about two years at Corinth, the question arises, At what time in this visit did he write them? As the answer depends somewhat on another question, How many visits did Paul make to Corinth? we postpone fixing the probable date to these Epistles, till that is considered.

Did Paul make two or three visits to Corinth? It would seem that only one answer could be given, for Paul says in 2 Cor. 12: 14: "Behold, this is the third time I am ready to come to you;" and in 2 Cor. 13: 1, he repeats it: "This is the third time I am coming to you." It is generally admitted that Paul visited Corinth soon after writing his Second Epistle to them (ch. 20: 2, 3), which would be the third time spoken of in that Epistle.

But it is objected by Paley and some others: (1) That the Acts records only two visits, and does not allow time or room for the third. (2) That the passage means only, This is the third time *I am ready*, that I am prepared to set out on this journey. Or, (3) That ch. 13: 1, means, This was the third Epistle in which he had announced his intention of coming (1 Cor. 5: 9). (4) That Paul speaks of it as a *second visit* in 2 Cor. 13: 2; and *a second benefit* in 2 Cor. 1: 15. (5) That Paul had once promised to visit the Corinthians, but had disappointed them (2 Cor. 1: 15–18).

To (1), it may be replied, that the Acts does not give a detailed account of Paul's work and travels. He made several journeys by land, and voyages not recorded. (2 Cor. 11: 23–28.) He could easily have visited Corinth the second time before A. D. 56. As to (2), 2 Cor. 13: 1, cannot have the meaning suggested; and in 2 Cor. 12: 14, Paul does not refer to his *readiness* the third time, but to *his actual coming* the third time, when he would not be burdensome to them. The suggested meaning in (3), is too far-fetched to deserve serious consideration. In regard to (4), Paul actually speaks of a second visit which he had already made, "when I was present the second time" (2 Cor. 13: 2). As to a "second benefit" (2 Cor. 1: 15), Paul probably refers to proposed visits on his journey to and from Macedonia (2 Cor. 1: 16). Each visit would be an occasion of many blessings. And, finally, (5), in 2 Cor. 1: 15–18, Paul states his plan or original intention with regard to a journey or journeys to Corinth, which he had not been able to accomplish. But all this does not preclude a visit since his first visit. Indeed, all the objections really make nothing against the plain meaning of 2 Cor. 12: 14; 13: 1. No one without a previous bias, or a desire to avoid some difficulty, would be likely to think of anything but a third actual visit.

If, then, Paul visited Corinth three times, *when did he make his second visit?* (1) It could not have been after the First Epistle to the Corinthians, which was written A. D. 57. For, in 1 Cor. 16: 8, Paul says: "But I will tarry at Ephesus until Pentecost"; and the whole tenor of the Second Epistle implies that he had not seen them since his previous writing (2 Cor. 1: 23; 2: 3, etc.). (2) It could not have been a short time before either the First Epistle, or the lost Epistle referred to in 1 Cor. 5: 9; for, in that case, he could have spoken of their condition from his own observation, and not have appealed to oral accounts (1 Cor. 1: 11; 11: 18; 16: 17, 18), and to written statements and questions (1 Cor. 7: 1; 8: 1). Indeed, there would have

probably been no necessity of their writing him regarding such matters, since he would have settled them when he was present with them.

It may, however, be objected, that he did visit them at one time *in sorrow* (2 Cor. 2: 2), and therefore this second visit occurred after the existence of the evils at Corinth, noticed in the First Epistle. But it may be replied (1), that even if this be the true interpretation of the passage, the conclusion here drawn does not necessarily follow. For we know so little about the history of the church. There may have been circumstances, in its early history, which caused a temporary sorrow, to which this is an incidental allusion. But (2), it may be affirmed that such a view of the passage misapprehends Paul's meaning. He had referred to a recent contemplated visit (2 Cor. 1: 15, 16, 23), which he had deferred making, because he determined not to make it in sorrow (2 Cor. 2: 1). The last two verses of the first chapter are in close connection with the first verse of the second chapter. Paul says, "To spare you I forbore to come to Corinth. . . . . But," or "for I determined this for myself, that I would not come again to you with sorrow. . . . . And I wrote this very thing" (in his First Epistle) "lest, when I came, I should have sorrow from them of whom I ought to rejoice." (2 Cor. 1: 23, 24; 2: 1–4). The reference is not so much to any past visit made in sorrow, as the avoidance of any such future visit. And this hopeful result he had accomplished by his First Epistle. (2 Cor. 7: 11, 12).

If, then, the First and Second Epistles to the Corinthians were written in A. D. 57 (pp. 223, 230), and if the lost Epistle was written in A. D. 56, we may place the second visit to Corinth either in A. D. 55, during the first year's residence of Paul at Ephesus; or we may refer it to a return from a somewhat lengthened excursion, during the eighteen and more months of his stay in that city (ch. 18: 11, 18). The latter date I prefer; for (1) Apollos was probably at Corinth in A. D. 55 (ch. 19: 1), and from the First Epistle to the Corinthians, we can hardly suppose that Paul and Apollos were there at the same time. (2) Paul seems not to have been there after Apollos—"I planted, Apollos watered" (1 Cor. 3: 6). (3) A second visit thus early harmonizes better with all other events, so far as we know them, connected with this portion of the apostle's history.

Now if we return and compare ch. 17: 16, with 1 Thess. 3: 1, we shall see that both cannot refer to the same visit to Athens; for in the former Paul had *left* Silas and Timothy *behind*, while in the latter, Timothy had *left* Paul *behind*. In the former, Paul had been going away *from* Thessalonica; in the latter, he seems to have had his face set *towards* that city, but when hindered by Satan, he sent Timothy in his place (2 Thess. 2: 18; 3: 1). The latter passage seems to demand a somewhat later visit, either before the end of the eighteen months' stay at Corinth, or after it, before he left that city for his fourth visit to Jerusalem (ch. 18: 11, 18). The longing of Paul to visit

Thessalonica (1 Thess. 2: 17, 18), appears to be confirmatory of this view. (See on § 33, second and third paragraphs.)

Dr. Völters of Tübingen (*Theologische Studien aus Würtemberg, 1882, 2*), places a visit of Paul to Athens immediately after ch. 18: 11. And he supposes that ver. 12, "But when Gallio was proconsul of Achaia," is the beginning of a new or second visit to Corinth, after his return from Athens. There is much to favor this view. It explains the difficulties and satisfies the demand of the several passages in Paul's Epistles, regarding a second visit. It agrees with the fact that Paul, in his First Epistle, did not know the condition of the church from personal observation, and that the Corinthians complained of not having seen him for so long a time. It was so connected with his first visit, being separated by only a short interval, that Paul himself writes at times as if he had only been there once (1 Cor. 2: 1; 3: 1, 2, 6, 10). And the first visit being the longer, and the more important, the mind naturally reverts to that. Possibly in this visit to Athens, he went and returned by land, and visited other places in Achaia (2 Cor. 1: 1). Some, also, have discovered in 1 Cor. 16: 7, an allusion to a second visit already made only "by the way," or, *in passing*. While I do not very clearly see such an allusion, yet if there be one to his second visit, Paul could have looked upon it as the much shorter and less important one; as only an appendix to his first visit, and on *his way* in returning to Asia, Jerusalem, and Antioch.

If then we accept the conclusion, that Paul made his second visit to Corinth, during his second missionary tour, and that we have an account of it in ch. 18: 12–18, we may make the following arrangement of dates. We have supposed that Paul arrived at Corinth about the first of August, A. D. 52. Making due allowance for Jewish modes of reckoning, he closes his year and six months' labor at Corinth in December, A. D. 53, and goes to Athens, intending to proceed into Macedonia; but is hindered the second time. He therefore sends Timothy in his place, while he visits various places in the vicinity and on his way back to Corinth, where he arrives after several week's absence, A. D. 54. In the early spring Timothy returns from Macedonia, where Paul writes his First Epistle to the Thessalonians. Paul "tarries" after this return "yet many days" (ch. 18: 18), a fitting designation of five or six months, before leaving for Syria. While he still tarries at Corinth, probably in the summer of A. D. 54, he writes the Second Epistle to the Thessalonians.

§ 35. As Paul "had a vow" (ch. 18: 18), it is supposed that he attended the Feast of Pentecost, or of the Tabernacles, at Jerusalem, on his RETURN TO ANTIOCH. The arrangement which has been preferred in the preceding section favors the latter feast. It was then probably about the first of August, A. D. 54, when Paul left Corinth, which would give him sufficient time for reaching Jerusalem for the Feast of the Tabernacles, in September. It was

on this journey that Paul made his first brief visit to Ephesus (ch. 18: 19), having time to attend but one Sabbath service at the synagogue. He left, however, Aquila and Priscilla, to carry on the work there.

We have no detailed account of *this fourth visit of Paul to Jerusalem.* (Ch. 18: 22). Some have even doubted whether Paul made a visit at this time. But the language, "he went up and saluted the church," is decisive. The *going up* points to the ascending journey to Jerusalem; *the church,* to the church there, as the important one in Palestine; and the *going down* to Antioch is appropriate to the geographical relation of Jerusalem to that city. And these words and phrases would be inappropriate to Cesarea. Paul's visit must have been very brief, as he wished to reach Antioch, as the end of his journey.

PART VII.

THE THIRD MISSIONARY TOUR OF PAUL.

§ 36. It was probably during this short VISIT TO ANTIOCH that *Paul's encounter with Peter* occurred (Gal. 2: 11–18. See last two paragraphs on § 29). Such is the view of Neander, Baumgarten, Hackett, Olshausen, and others. In favor of this view, it may be added: (1) Paul writes of it to the Galatians as of late occurrence and fresh in his mind. (2) The reaction in favor of Judaism was beginning to show itself, as in the churches of Galatia. Paul wrote his Epistle to them a little more than a year after this. But at the former visit to Antioch, immediately after the Apostolic Conference at Jerusalem (ch. 15: 35), it was too early for such a Judaistic reaction. Peter would not so soon have opposed, or acted contrary to the principles he had so earnestly supported at Jerusalem. It is evident from ch. 15: 31, that the decision of the Council was accepted and rejoiced in by the brethren at Antioch; and from ch. 16: 4, 5, that the announcement of the decrees was followed by the peace and prosperity of the churches generally. Indeed, as Neander says, "If we fix this controversy of Paul and Peter . . . . exactly at this period, it will throw much light on the connection of events. Till now the pacification concluded at Jerusalem between the Jewish and the Gentile Christians had been maintained inviolate. Till now Paul had had to contend only with Jewish opponents, and with Judaizers, in the churches of Gentile Christians; but now the opposition between the Jewish and Gentile Christians, which the apostolic resolutions had repressed, again made its appearance." (*Planting and Training,* Amer. Ed., p. 206.)

It would thus appear that Barnabas, having returned from his missionary labors in Cyprus, was again for a time at Antioch. This encounter with

Peter, with the circumstances attending it, may have tended to shorten Paul's stay there. If he attended the Feast of Tabernacles at Jerusalem, he probbably arrived at Antioch in October, A. D. 54. His departure on his Third Missionary Tour may then be placed at about the beginning of December, A. D. 54. Luke's specification of time, "having spent some time there" (ch. 18: 23), may be regarded as about two months.

His tour Through Galatia and Phrygia, visiting the churches in the order in which they were located on the road he traveled, would probably take the winter months. And thus, in the spring, he would reach Ephesus, whither he had promised to return. (Ch. 18: 20, 21; 19: 1.) "In accordance with the representation of Kiepert's map, we may suppose that Paul went first to Tarsus, thence in a northwestern direction through Galatia, and then, turning to the southwest, passed through Phrygia, and so on to Ephesus."—Dr. Hackett.

Luke's history, at this point, comes in contact with 1 Cor. 16: 1, 2, in which Paul writes: "Now concerning the collection for the saints, as I gave order to the churches of Galatia, so also do ye," etc. He had passed about two years at Ephesus, when he wrote this Epistle, and it does not appear that he had visited any other churches during that period. It is therefore probable that he gave this order to the churches in Galatia and Phrygia at this time. He makes no special reference to it in his Epistle to the Galatians; only a general reference to his custom in benevolent work. (Gal. 2: 10.)

Soon after Paul made his first visit to Ephesus (ch. 18: 19), on his way to Jerusalem and Antioch, Apollos, an Alexandrine Jew, and a follower of the doctrines of John the Baptist, came to Ephesus, A. D. 54. He was there instructed by Aquila and Priscilla in "the way of God more perfectly"; and soon after went into Achaia (ch. 18: 27), and thence to Corinth, where he was in the spring of A. D. 55, when Paul returned to Ephesus. (Ch. 19: 1.) His great work and influence there are confirmed by 1 Cor. 1: 12; 3: 5–7. About two years later he was with Paul, probably at Ephesus, when he wrote 1 Cor. 16: 12. And several years after, Paul requests Titus to set forward Apollos on his journey diligently. (Tit. 3: 13.)

§ 37. Paul comes to Ephesus probably in the early spring of A. D. 55, having passed from Galatia and Phrygia, "through the upper country," the elevated central regions of the Roman province of Asia. (Ch. 19: 1.) He enters into the synagogue and speaks boldly "for the space of three months." (Ch. 19: 8.) This may be regarded as a proximate expression, according to Jewish modes of reckoning; but probably coming nearer to three months than two. We may fix upon about the first of May as the date, when Paul left the synagogue and began his reasoning in the school-room of Tyrannus. (Ver. 9.) Here he "continued for the space of two years" (ver. 10), which

takes us nearly to Pentecost of A. D. 57. (1 Cor. 16: 9). After this, Paul probably still tarried some time at Ephesus. (Ver. 21; ch. 20: 31. See brief reference to *Ephesus* in § 35, next to the last paragraph.)

It was during the early portion of this residence at Ephesus, that Paul wrote his *Epistle to the Galatians.* He speaks of a *first* or *former time*, when he preached the gospel in Galatia, which implies a second visit, which he made just before coming to Ephesus. (Ch. 18: 23.) That it was not long after, is to be inferred from Gal. 1: 6: "I marvel that you are so quickly removing from him who called you." Ephesus lay in the natural line of communication from the far east to Europe; and so attracted very much of the commerce passing through those regions. It would thus be easy for Paul to hear from the Galatian churches, and of the false doctrine which occasioned the Epistle. Its date may be placed early in A. D. 56.

Somewhat later in the same year may be referred the lost Epistle of Paul to the Corinthians (1 Cor. 5: 9). "The Epistle of which he speaks is not at this day extant. Nor is there any doubt that many others are lost. It is enough, however, that those have been preserved to us which the Lord foresaw would suffice."—*Calvin.* So also the same view—Neander, Meyer, Alford, Ellicott, and many others.

The history in *the Acts*, in this section, comes in contact with *secular history* in two or three places.

1. In regard to *magical arts* (ch. 19: 22). For these, Ephesus was famous. There were the charms or amulets known as the Ephesian letters, by which a person was assured of success in all his undertakings. They were sold by magicians or exorcists, at prices varying according to their supposed mysterious virtues. Appollonius of Tyana, a teacher and professed wonder-worker, had gone through the provinces of Asia, doubtless had been at Ephesus, and taught the practice of curious arts; and very likely some of the books that were burnt, included some of his instructions (ch. 19: 13–20). The value of these books amounted to fifty thousand "pieces of silver," or about seven thousand and five hundred dollars.

The influence of Ephesus, in its magic arts and superstition, was felt by the Jews as well as Gentiles. Thus there were "the strolling Jews, exorcists," among whom were the seven sons of Sceva (ch. 19: 14); and there was Alexander the coppersmith (ver. 33; 2 Tim. 2: 14), whose occupation had brought him into contact with Demetrius and his craftsmen. It should be noted that the miracles of Paul were at this time of a special kind, by which the power of God was demonstrated as superior to all the curious arts of those who bewitched the people with their sorceries (ch. 19: 11–17).

2. In regard to *widely-extended work*—"so that all they that dwelt in Asia heard the word of the Lord, both Jews and Greeks" (ch. 19: 10). The Roman province of Asia is meant, which occupied the western portion of the

modern Asia Minor. The commerce of Ephesus brought it into communication with all parts of the province. It was a great centre of business activity and religious worship. Thus Paul had great facility in bringing the gospel to the masses of the people, both of the city and from the country. Churches may have been planted in Miletus, Pergamos, Smyrna, and Sardis. Paul says in his first Epistle to the Corinthians, written from Ephesus: "The churches of Asia salute you." And years later, in the Revelation of John, the seven churches in Asia are addressed. Only about forty years later, Pliny, in his celebrated letter to Trajan, says in regard to Christians in Bithynia, which lay northeast of the province of Asia: "The affair seems to be well worth consultation, especially on account of the number of those that are in danger; for there are many of every age, of every rank, and of both sexes, which are now and hereafter likely to be called to account, and to be in danger; for this superstition is spread like a contagion, not only into cities and towns, but into country villages also."

3. Perhaps, also, in regard to *Tyrannus*, who appears to have been a Greek, and a public teacher. There is nothing said of his being a convert to Christianity, although he very probably became one after this. The name is found in the inscriptions of the Columbarium of Livia, the burial-place in which were the deceased members of the Emperor's household, with mention of their names and vocation. There the name appears as a physician. As the name was unusual, Plumptre infers that the Tyrannus of Ephesus was perhaps a son, occupying a position of lecturer on medicine, a generation later. He suggests that through Luke, the "beloved physician," who was still at Philippi, Paul was introduced to Tyrannus, and thus found, just at the right time, a place for carrying on his work as a teacher. The preaching of Paul, too, would come less into opposition to his instructions, than to those of a rhetorician and philosopher.

The *history in the Acts* is also brought into contact with the *followers of John the Baptist* (ch. 18: 25; 19: 1–7. This work is not intended for the discussion of such exegetical and other questions as must arise from the non-baptism of Apollos, and the probable baptism of the twelve men at Ephesus. A few words must suffice. Apollos was probably baptized before the last Commission (Matt. 28: 19, 20), and by John the Baptist himself, who was *the baptizer*, whose special work ended with himself, and who had no authority to commit the work to other hands. Apollos, having received baptism on a visit to Jerusalem, had only learned of Jesus as he had had opportunity at Alexandria. He had been but partially instructed, and had not received the gifts of the Holy Spirit. The twelve disciples at Ephesus had probably received baptism *after* the last Commission from some of the disciples of John. They were, however, ignorant of true Christianity, even as taught by John, who distinctly foretold the baptism of the Spirit. They, however, appeared

to be sincere, and possessed the elements of true faith; for they accept of Christ as soon as made known to them. There were thus evident reasons why they should receive baptism, while Apollos did not.

A *striking coincidence* is found in comparing ch. 19: 20 and 1 Cor. 16: 9.

It was during this great spiritual prosperity at Ephesus that Paul wrote his *First Epistle to the Corinthians*, at a time when he had determined to "tarry at Ephesus until Pentecost" (1 Cor. 16: 9), because a great door of usefulness was open before him; and just after, or at the time of, sending Timothy to them by way of Macedonia (ch. 19: 22; 1 Cor. 4: 17; 16: 10). This would fix the date of the Epistle to the spring of A. D. 57, two or three months before Pentecost, which occurred that year on the 28th of May. (See next section.)

§ 38. PAUL TARRIES AT EPHESUS, in the spring of A. D. 57. Instead of going to Jerusalem, by way of Macedonia and Achaia, he sends Timothy and Erastus into Macedonia in his place (ch. 19: 21, 22). Paul speaks of having just sent Timothy to Corinth, in his First Epistle to the Corinthians (1 Cor. 4: 17), which shows that he designed Timothy to make a flying visit through Macedonia, and Corinth the goal of his journey. He also writes (1 Cor. 16: 10), as if the coming of Timothy would be after the reception of the Epistle, which is in harmony with Timothy's visit into Macedonia, before reaching Achaia. Thus, while Timothy is in Macedonia, the Epistle is sent and received at Corinth.

The first mention of Paul's *determination to visit Rome*, is found in Acts 19: 21. By comparing Rom. 1: 13–15, written a year later, we learn that Paul had frequently purposed to do so, but had been hindered.

By comparing 1 Cor. 16: 19, with this portion of the Acts, it is seen that Aquila and Priscilla are still at Ephesus; and that a church was at their house. (Compare ch. 18: 19, 26). Paul may have abode with them, as at Corinth, and wrought a portion of the time, as he did there, at tent-making (ch. 18: 3).

The account of DEMETRIUS AND THE GREAT TUMULT illustrates the *accuracy* of Luke. This has been very thoroughly done by the remarkable discoveries of J. T. Wood, F. A. S., made at Ephesus between 1863 and 1874, with the aid of the English Government. (*Discoveries at Ephesus*, published in 1877). Dr. Lightfoot, who aided Mr. Wood in explaining the inscriptions, says: "We are justified in saying that ancient literature has preserved no picture of the Ephesus of imperial times—the Ephesus which has been unearthed by the sagacity and perseverance of Mr. Wood—comparable for its life-like truthfulness to the narrative of St. Paul's sojourn there in the Acts."

1. Luke speaks of Demetrius, a silversmith, who *made silver shrines*, or *temples*, of Diana (ch. 19: 24). The manufacture of small silver medals of the

temple, containing the image of the goddess, was a lucrative business. This is confirmed by ancient inscriptions. These shrines were in great demand even in distant countries, and were used as superstitious objects of worship in houses, and carried about the person as preventives of diseases and other dangers. "Pausanias tells us (4. 31) that the Ephesian Diana was more honored privately than any other deity, which accounts for the large manufacture and wide-spread sale of the 'silver shrines' mentioned by Luke (ver. 24), and not by him only."—(*Smith's Bible Dictionary.* Compare the words: "Whom all Asia and the world worshipeth, ver. 27).

2. In the *various officers* named. These are *Asiarchs*, the *town clerk, proconsuls.* There are also *courts* and *regular assemblies* (ch. 19: 31, 35, 38, 39). The Asiarchs were ten officers chosen on account of their influence and wealth, to preside at and defray the expenses of the public games in honor of the emperor and the gods. Each city of the province of Asia elected a delegate, about the time of the autumnal equinox (*Meyer*); and these delegates met and elected ten who were to be Asiarchs for that year. One was probably chosen chief or president. The names of Asiarchs are found on ancient coins and inscriptions. Eusebius speaks of Philip, the Asiarch at Smyrna, declining to let loose a lion upon Polycarp, because he had already completed the games. (*Hist. Eccl.* IV. 15). The Ephesian games were celebrated in the month of May, and the month was called Artemisian, in honor of Artemis or Diana. Many infer from the presence of the Asiarchs that the riot took place at the season of these games. Pentecost also occurred in this month, until which Paul had determined to remain (1 Cor. 16: 8). But Asiarchs would also be present at the autumnal election; and doubtless some who had received the honor and bore the title resided at Ephesus.

The *town-clerk* (ver. 35), or city-secretary, had the care of the archives of the city, drew up the official decrees, and read them in the assemblies of the people. He was, next to the commander, the person of the greatest importance in Greek free cities. The title frequently occurs on coins and inscriptions. The character in which the town-clerk appears in Luke's account, is perfectly natural and true to history.

The *proconsul* (ver. 38) is in harmony with the character of the Roman province of Asia, which was senatorial, and hence governed by a proconsul. (Compare on § 25, next to the last paragraph). The plural, *proconsuls* (ver. 38), is doubtless used in a general sense, meaning, that there is always a proconsul. It does not appear that they had more than one at a time. Ancient Ephesian coins show the authority of the proconsul there in the time of Nero, whose reign began in A. D. 54. The *courts* were held by the governors of Roman provinces in the chief cities, to which they repaired in circuit. Ephesus was one of these towns. (*Pliny*, V. 31. Compare the words of the town-clerk, "The courts are open," or "the court days are kept, and there are

proconsuls." Ver. 38). The *regular assembly* was one held on a stated day, according to law, and presided over by the magistrate of the city. Inscriptions make mention of both the regular assembly and the popular assembly, held in the very theatre where the people were now assembled (ver. 29, 30).

3. In regard to the *Temple of Diana.* The magnificence of this temple was proverbial throughout the world. The exact site has lately been discovered by Mr. J. T. Wood. The temple was the life of Ephesus, attracting travelers from all parts of the world, and its revenues were probably enormous. (Compare ver. 27). Among the inscriptions published by Mr. Wood, is one which confirms the representation that Ephesus was called *the temple keeper* of Diana (ver. 35).

4. In regard *to Diana.* This was different from the Grecian Diana, being an Asiatic goddess, worshiped under the name of Artemis. There are many coins with the figure of Artemis, one of Claudius, which represent a female figure, narrowing to the feet like the outline of a mummy, with many breasts, supposed to signify the fruitful attributes of nature. Her image was of wood, which the town-clerk says (ver. 35), "fell down from Jupiter." There are similar traditions in regard to Diana of Taurus (*Eurip. Iph.* 977), Minerva of Athens (*Paus.* 1 : 26, 6), Palladium of Troy (*Apollod.* 3 : 12, 3), and of several others. The inscriptions published by Mr. Wood represent Artemis as the "great goddess," and also "the greatest goddess." (Ver. 27, 28.)

5. The *theatre* (ver. 29) was, according to Grecian usage, the place for public business and popular assemblies. It was of the usual semicircular or horse-shoe shape, the cord of the arc being estimated variously at from four hundred to six hundred and sixty feet; and was built on the side of a hill, with the seats rising one above another in a long succession, and was entirely open to the sky. Its seating capacity was from thirty to fifty-seven thousand persons. The last of these estimates makes it the largest in the world. (Compare 1 Cor. 4 : 19; 9 : 26, 27; 15 : 32.)

6. The danger of being called to an account for that day's uproar (ver. 40) by the proconsul, gives a glimpse of a common feature of the Roman government. The Romans, while they granted much freedom to the provinces, watched the popular assemblies and every appearance of insubordination with a jealous eye. There was a Roman law which made it a capital offence to raise a riot; and thousands were sometimes put to death in suppressing one.

Further contrast of the Acts with the Epistles may be noticed here. Perhaps, at this time, Aquila and Priscilla incurred that imminent risk in behalf of Paul's life—"who for my life laid down their own necks." (Rom. 16 : 4.)

The *Epistle to the Ephesians*, written about five years later, throws but little light upon the state of the church. He speaks of a temple more glorious than any earthly temple reared in that city. (Eph. 2 : 19–22). He also

describes the great conflict in which Christians are engaged (Eph. 6: 12), and their armor. (Ver. 13–17.) In the First Epistle to the Corinthians, written but a few months before this great tumult, we have more distinct references to the scenes which Paul must have witnessed at Ephesus. (See references above.)

Erastus (ch. 19: 22) was probably the person mentioned in Rom. 16: 23, "the treasurer of the city," that is, of Corinth.

Alexander (ch. 19: 33), perhaps the coppersmith (1 Tim. 1: 20; 2 Tim. 4: 14), was probably a Jew, whom the Jews put forward to disclaim, on their part, any participation in Paul's work.

Aristarchus (ch. 19: 29) was from Thessalonica, a companion of Paul on his return to Jerusalem, from his third missionary journey (ch. 20: 4); and to Rome. (Ch. 27: 2.) In Col. 4: 10, Paul calls him a fellow-prisoner; and in Philemon 24, his "fellow-worker."

§ 39. It is important to fix upon the time, as near as possible, of *Paul's departure from Ephesus*, and his Visit to Macedonia and Greece. It appears from ch. 20: 1, that Paul left Ephesus soon after the uproar caused by Demetrius. It has been plausibly inferred (see preceding section) that this occurred in the month of May, and as Pentecost was in the same month, (until which Paul had determined to tarry, 1 Cor. 16: 8), it has been supposed that he left about Pentecost in A. D. 57, or 58. The majority of later chronologists prefer A. D. 57. From a very careful study of the whole question, it has seemed to me, that *the autumn* of A. D. 57, is to be preferred to the spring of that year, for the following reasons:

1. There are indications in the Second Epistle to the Corinthians, which was written from Philippi (ch. 20: 2), that Paul *delayed longer at Ephesus than Pentecost.* When, a short time before, he was writing his First Epistle, he had determined to tarry till then. (1 Cor. 16: 9.) But after writing, a great "affliction befell" him. (2 Cor. 1: 8.) Some refer this to the tumult at Ephesus; but Paul's life does not appear to have been in imminent danger then, and his language: "We were weighed down exceedingly, beyond our power, insomuch that we despaired of life," does not suit his condition and state of mind at that time, when "he was minded to enter in unto the people," but "the disciples suffered him not"; and when even "certain also of the Asiarchs, being his friends, sent unto him and besought him not to adventure himself into the theatre." (Ch. 19: 31.) The language seems to apply to some severe illness which threatened to be, and which he thought would be, fatal. Indeed, he felt that he was doomed to death; so that his deliverance was like a resurrection. "Yea, we ourselves have had the sentence of death within ourselves, that we should not trust in ourselves, but in God who raiseth the dead; who delivered us out of so great a death." (2 Cor. 1: 9, 10.) The context (ver. 3, 4, 5, 11) is in harmony with this view. (Compare

"in deaths oft," in 2 Cor. 11 : 23.) He was delayed by sickness in Galatia, on his second missionary journey. (Gal. 4 : 13, 14.) So now a severe attack from his chronic malady, or bodily infirmity, from which he suffered, would interfere with his active work, and keep him longer at Ephesus.

Again, about the time of his writing the First Epistle to the Corinthians, he *sent Timothy to Corinth* by way of Macedonia. (1 Cor. 4 : 17 ; 16 : 10.) But Timothy was at Philippi, in Macedonia, when Paul wrote the Second Epistle. (2 Cor. 1 : 1.) Now Paul must have gone to Philippi almost immediately after his writing his First Epistle, and have found Timothy still there, or Timothy must have gone to Corinth by way of Macedonia, and returned there before Paul's arrival. The former view can hardly be accepted, for Paul evidently remained at Ephesus some time, after sending Timothy ; and severe affliction or illness, if nothing else, must have delayed him a time. We are then led to the latter conclusion. We can hardly suppose that Timothy remained in Macedonia, and did not go to Corinth at this time; for this was the destination of his journey. (1 Cor. 4 : 17.) If then Timothy had visited the churches of Macedonia and had been to Corinth, attending to matters there, and returned again to Philippi, it is very probable that it was some time after Pentecost when Paul found him there.

Paul also was disappointed when he arrived at Troas, because he *found not Titus* there, with *news from Corinth;* and therefore he hastened to Philippi in Macedonia, where, a little after his arrival, he was "comforted with the coming of Titus," bringing favorable reports from Corinth (2 Cor. 2: 12, 13; 7: 5, 6.) We know comparatively little of Titus ; but great interest gathers about him at this period of Paul's history. He appears to have borne an important part in settling matters at Corinth. After Paul wrote his First Epistle, he would naturally tarry at Ephesus, to hear of its effect on the Church at Corinth, before starting on his journey to visit them. Weeks pass, his labors increase, and the word of the Lord grew mightily, and prevailed (ch. 19: 20.) But the deathly affliction or illness befalls him (2 Cor. 1: 8), and he is kept at Ephesus, while, still, there is the open door and many adversaries. His deep anxiety for the Corinthians increases, and he sends to them Titus, with the understanding that he will go to Troas, after attending to his mission at Corinth. Or, perhaps, better still, while Paul is waiting at Ephesus, word comes from Timothy, who had arrived at Corinth, regarding the state of the church there. The news is both favorable and unfavorable. Timothy's visit will be brief. Titus, having just the qualifications for the work, Paul sends him, and delays at Ephesus ; he would not come to them in sorrow (2 Cor. 2 : 1). This much we do know that he himself said : "To spare you I forbore to come again to Corinth." (2 Cor. 1 : 23.)

Such seem to be strong indications that Paul delayed longer than Pentecost at Ephesus. Nor was this singular. It was not uncommon for Paul to pur-

pose journeys, and be delayed. So it was in revisiting Thessalonica (1 Thess. 2: 17, 18; 3: 1). So, also, he had purposed often to visit Rome, but had been hindered. (Rom. 1: 13; 15: 22, 23.)

2. The account in the Acts (ch. 20: 1–3), appears to indicate a somewhat rapid journey, and a brief visit in Macedonia. The statement that Paul "spent three months in Greece" seems to imply that this was the longest time he remained in any one country during this journey. If this be so, and Greece stands for the province of Achaia (ch. 19: 21), then Paul must have been in Macedonia less than three months. Now Paul must have left Corinth about the 1st of March, A. D. 58, in order to have been at Philippi during the Passover of that year, March 27th (ch. 20: 3, 5, 6.) Allowing, then, two months for Macedonia, and a month for going from Ephesus to Philippi, and a month from Berea, or some city of Macedonia, to Corinth, we have seven months from Paul's departure from Ephesus to his departure from Philippi for Jerusalem (ch. 20: 1, 6). Reckoning seven months back from the Passover of A. D. 58, which occurred March 27th, and we have about the first of September, A. D. 57, as the date of Paul's leaving Ephesus

With this *agrees* what Paul says regarding this journey in *his Epistles.* Thus, in 2 Cor. 2: 12, 13, he says that when he came to Troas, "I had no relief for my spirit, because I found not Titus my brother; but taking my leave of them I went forth into Macedonia." Thus, although "a door was opened" unto him, he remained there but a brief time. He hastened into Macedonia, found Timothy (2 Cor. 1: 1), and soon after Titus arrives with good news from the Church at Corinth (2 Cor. 7 : 5–7). Paul then writes the Second Epistle to the Corinthians, probably from Philippi, and sends it by Titus; and near its close he says, "Behold, this is the third time I am ready to come to you," and again, "This is the third time I am coming to you" (2 Cor. 12: 14; 13: 1). The language implies that he would himself follow the Epistle very shortly. If, then, he left Ephesus near the close of August, or about the first of September, he could have written and sent the Epistle in October. While remaining a month at Philippi, he could have made a preaching excursion, northward or westward.

So also in Rom. 15: 19, Paul doubtless makes a reference to this journey when he writes: "So that from Jerusalem, and round about *even unto Illyricum* I have fully preached Christ." This could not refer to his first visit to Macedonia (ch. 16: 11 ; 17 : 15) ; nor to his third visit after this, when returning to Jerusalem (ch. 20: 5). The boundaries of Illyricum are not very well defined. It lay west of Macedonia, extending to the Adriatic Sea, and northward to the boundary of Italy. Paul probably speaks of Illyricum in a popular sense, meaning an extensive region of country west of Macedonia and northwest of Achaia, including considerable portions of Epirus. Now Luke says (ch. 20: 2) of Paul's journey in Macedonia: "And when he had gone

through those parts, and had given them much exhortation, he came into Greece." We would naturally expect him to visit Thessalonica and Berea, and these places he could take in his way on his journey toward Corinth. The language of Luke naturally implies that he took such a course as led him from Macedonia into Greece or Achaia. If he spent two weeks at each of these places, then he could have made a preaching excursion of three or four weeks westward and southward toward Achaia. Besides, it is not necessary to suppose that Paul was at Corinth the whole of the three months in Greece, though probably the larger part of the time. If we allow two months for his stay at Corinth, we have then two or three weeks longer for continuing his preaching tour towards Illyricum after he came into the province of Achaia. Indeed, Paul had expressed the hope in his second Epistle to the Corinthians, that their spiritual condition might be such as to enable him "to preach the gospel even unto the parts beyond you" (2 Cor. 10: 16). It seems very probable that he may have made preaching excursions into parts of Achaia, while he was making Corinth his head-quarters.

But even these specifications may be unnecessary. In passing through Macedonia, making preaching excursions from Philippi, from Thessalonica, along the Egnatian Way, and from Berea, Paul would reach the leading cities of Macedonia; and since the latter bordered upon Illyricum, he could truly say that he had preached the gospel "round about even unto Illyricum." This he could have done as he was journeying along toward Greece, not delaying at any one place, except at Philippi, where he wrote the Second Epistle to the Corinthians. This he sends directly by Titus, while he follows somewhat circuitously, visiting the churches he had founded, and other places where he had not before preached the gospel. If it should be thought that the time allowed for this journey is too limited, that an additional month is necessary for its accomplishment, even then it fixes the date of Paul's departure from Ephesus at about the first of August, two months after Pentecost. This is entirely consistent with the indications of Paul's delay above noted.

3. *Several notes of time,* in the Acts, rather favor the view that Paul left Ephesus somewhat later than Pentecost. Paul's two years' imprisonment at Cesarea (ch. 24: 27), his journey to Rome, and his two years' imprisonment there (ch. 28: 30), must occupy nearly five years. But the extreme limit of his imprisonment at Rome could not have been later than the early part of A. D. 64; for the persecution of Christians began in the latter half of that year. Reckoning back, we have A. D. 59 for the close of his third missionary tour and his arrival at Jerusalem (ch. 21: 17); and A. D. 58 for leaving Ephesus (ch. 20: 1.) This would assign A. D. 61 as the date of the entrance of Festus on his procuratorship (ch. 25: 1), which has been the view of many. But more careful calculations have led recent chronologists to fix upon A. D. 60, as the date of the recall of Felix. (Ch. 24: 27.) If this be so, then Paul's

arrival at Jerusalem must have been in A. D. 58, and his departure from Ephesus in A. D. 57, the date preferred at the beginning of this section. Now Luke says that Paul entered into the synagogue at Ephesus, "and spake boldly for the space of three months." And after this he "continued for the space of two years," reasoning daily in the school of Tyrannus. But Paul, in addressing the elders of Ephesus at Miletus, speaks of being with them "by the space of three years" (ch. 20: 31), from which we would infer that Paul must have continued a time after the two years and three months. Each of these notes of time may be regarded as proximate or general expressions; still their relations to each other are the same, and the inference will be the same. The full expression "for the space of three years," may, perhaps, be counted Judaicly, covering a period of about two years and a half. If now Paul began his labors at Ephesus in the early spring of A. D. 55, and closed them in August, A. D. 57, the demands of the passage are met. Beginning the year about the first of October, there are seven or eight months of the first year, the whole of the second, and about ten months of the third.

In regard to the tumult at Ephesus being in the Artemesian month of public games, which answered to May, the month when Pentecost occurred, it may be said that there is nothing in the account which makes the supposition necessary. There were doubtless Asiarchs residing at Ephesus, for the term was applied both to the one actually holding office at Ephesus, and to all those who had ever held the office. Besides there may have been reasons, of which we are ignorant, why the Asiarchs of other cities might be present at other times than the celebration of the games. And in the large city of Ephesus, Demetrius might raise a tumult and gather a large multitude in the theatre, even at other times than when the place was crowded with strangers.

In ch. 20: 1, "And *after*" is simply a note of time. The expression does not imply that Paul hastened his departure, or left, because there was any necessity of his doing so. He acted with great deliberation, and may have remained several days. He, however, made this the occasion of immediate preparation for leaving. He had been for some time purposing to go, and now he doubtless saw, in the state of things at Ephesus, the indications of Providence. "Paul, having sent for the disciples and exhorted them, took leave of them" (ch. 20: 1).

It has already been noted in the preceding discussion that Paul wrote his *Second Epistle to the Corinthians* probably from Philippi, after Titus had come from Corinth to Paul in Macedonia (2 Cor. 7: 6, 13), and a little before his third and last visit to Corinth (2 Cor. 12: 14; 13: 1). It answers to Acts 20: 1, 2. Its date was in the autumn of A. D. 57. The only note of time in the Epistle is the "*fourteen years*" in ch. 12: 2, in regard to a most wonderful revelation. According to the Jewish mode of reckoning, this takes us back to

A. D. 44, when Paul, with Barnabas, visited Jerusalem, from Antioch. It may have occurred then (ch. 11: 30; 12: 25); or after his return to Antioch, when he was separated for his apostolic work (ch. 13: 3).

The *contact of the Acts with Paul's Epistles*, in this section, are of special interest.

1. Paul's stopping at Troas; his disappointment in not finding Titus; his going to Macedonia, probably Philippi, finding Timothy; and his joy at the coming of Titus, have already been noticed (ch. 20: 1; 2 Cor. 1: 1; 2: 12, 13; 7: 5, 6.)

2. So also Paul's going through the parts of Macedonia (ch. 20: 2), and round about unto Illyricum (Rom. 15: 18, 19), has been noted. This coincidence is of so much importance, that it has been much dwelt upon by Paley and others; and Dr. Lardner considers it as confirmatory of the whole history of Paul's travels.

3. The coming of Paul into Greece (ch. 20: 2), regarded as his third visit to Corinth (2 Cor. 12: 14; 13: 1), has also been considered in this section. (See also § 34. Discussion on the three visits to Corinth. Compare also 2 Cor. 1: 15, 16, and see the reference to it in the above discussion in § 34.)

4. By comparing Rom. 15: 25, 26, with ch. 20: 2, 3, we learn that Paul was gathering a contribution from Macedonia and Achaia for the saints at Jerusalem. (Compare 2 Cor. 8: 1, 6, 16, 17; 9: 1–5).

5. By comparing ch. 20: 3–5, and Rom. 16: 1, 21–23, we learn that there was a church at Cenchrea, of which Phebe was a deaconess, who was probably the bearer of the Epistles to the Romans, to the church at Rome. So also two persons are named in both, Timothy and Sopater, the son of Pyrrhus, probably the same as Sosipater. *Sopater* was from Berea, and was one of the companions of Paul on his return to Asia, where he probably stopped.

Aristarchus. (See on § 38, near the close).

Secundus perhaps went with Paul to Jerusalem. Nothing more is known of him.

Gaius of Derbe (ch. 20: 9), is different from the Macedonian (ch. 19: 29). He traveled with Paul from Corinth to Asia.

Tychicus was of the province of Asia, a companion of Paul, and afterward the bearer of two of Paul's Epistles written from Rome (Col. 4: 7, 8; Eph. 6: 21. Compare Tit. 3: 12; 2 Tim. 4: 12).

Trophimus (ch. 20: 4), a Gentile Christian from Ephesus, the innocent occasion of Paul's arrest at Jerusalem (ch. 21: 29). He is mentioned years later as left sick at Miletus (2 Tim. 4: 20).

The Epistle of Paul to the Romans was written during this sojourn at Corinth, in the winter of A. D. 58, and sent to Rome, in the spring, about the time of his leaving for Syria by the way of Macedonia (ch. 20: 3). Dr. Hackett puts the case briefly and pointedly: "That it was written at Corinth, admits of

being proved by several distinct arguments. One is, that Paul was the guest of Gaius at the time (Rom. 16: 23), and Gaius, as we learn from 1 Cor. 1: 14, was one of the converts at Corinth, whom Paul baptized. Again, he commends to the church, Phebe, a deaconess of the Church at Cenchrea (ch. 18: 18), who was on the point of proceeding to Rome (Rom 16: 1), and was probably the bearer of the letter. Further, the apostle's situation, as disclosed in the Epistle, agrees with that in the Acts at this time. Thus, he was on the eve of departing to Jerusalem (Rom. 15: 25), was going thither with a contribution for the Jewish believers (Rom. 15: 25, 26), and after that was meditating a journey to Rome."

It was about the first of March, A. D. 58, when Paul left Corinth for Macedonia (ch. 20: 3, 4). He was at Philippi at the Passover (ver. 6), which began that year on March 27th. Luke says, "After the days of unleavened bread," that is, on the day following the eighth day of the feast, Paul sailed from Philippi, probably on Tuesday, April 4th, and reached Troas in five days, Saturday, April 8th, where he remained seven days (ch. 20: 6). On Sunday, April 16th, Paul preaches, and restores to life a young man who falls in sleep from a window, and is taken up for dead (ch. 20: 7–12). Luke's *account* here comes in contact with *profane history*, in the letter of Pliny, who states to Trajan that Christians were accustomed to meet on a certain day for divine worship. Pliny says before daylight; on this occasion, before sunset.

The change to the *first* person, in ch. 20: 6, shows that Luke joined Paul at Philippi. Paul had left him there on his second missionary journey, in A. D. 52 (ch. 16: 16, 40).

§ 40. In prosecuting THE JOURNEY TO MILETUS, Paul delayed and completed his farewell services at Troas, and took the shorter route by land to Assos, while his companions took the ship a little before, doubling the promontory of Lectum (ch. 20: 13). *Assos* was a town on the coast of Mysia, twenty miles south of Troas. The distance by sea was about forty miles. A paved road extended from one place to the other. A friend of Dr. Hackett told him that he himself had walked between the two places in five hours. Paul would have thus reached Assos, and have joined his companions in the ship, at about noon on Monday, April 17th (ver. 14). They sail southward about thirty miles to *Mitylene*, the chief city of the island of *Lesbos*, lying west of the coast of Asia Minor, from which it is separated by a strait of no great breadth. Here they appear to have stopped over night (ch. 20: 14, 15). On Tuesday, they proceed about forty miles in the same direction, and at night lay off the coast opposite *Chios*, the modern Scio, in the strait that separates the island from Asia Minor. Here, perhaps, in the latter part of the day, "they were becalmed. An English traveler, under similar circumstances, has described himself as 'engrossed from day-

light till noon' by the beauty of the prospect with which he was surrounded, as his vessel floated idly in this channel between Scio and the continent."—(CONYBEARE AND HOWSON, Vol. II., p. 211.)

On Wednesday, they continue their voyage from Chios, in a southeasterly direction, about fifty miles, and touch at the island *Samos*, not stopping long (ch. 20: 15). They pass along the strait between the island and Asia Minor, and tarry over night at Trogyllium (ch. 20: 15). At that place, on the mainland, the apostle was nearer to Ephesus than he was at Miletus. Perhaps the better harbor at the latter place, or some unknown reason for delaying there three or four days, led Paul to choose the more distant place for his interview with the Ephesian elders (ch. 20: 17). Paul evidently had some control of the vessel. (Ver. 16.)

On Thursday, April 20th, they sail a few miles southward to Miletus, where they stop for a few days (ch. 20: 16). *Miletus* was about twenty-eight miles south of Ephesus. Here Paul sends for the elders of the Church at Ephesus, who would arrive by Saturday night. Thus, very probably, Sunday, April 23d, was spent in solemn social intercourse and religious services, closing with Paul's remarkable farewell address (ch. 20: 17–35). Paul could have gone to Ephesus and returned, but he might have been delayed there. He was hastening to be at Jerusalem on the Day of Pentecost (ver. 16). About twenty-three of the fifty days between the Passover and Pentecost had already elapsed, when they arrived at Miletus. (Ch. 20: 6. 7, 13–16.)

The farewell address (ch. 20: 17–35) bears many characteristic marks of Paul, found in his Epistles.

1. Notice the same and similar words and expressions. "*Lowliness of mind*" (ver. 19, and Phil. 2: 3). *With tears* (ver. 19; 2 Cor. 2: 4). "I wrote unto you with many tears" (compare Phil. 3: 18). "I shrank not from declaring unto you anything that was profitable" (ver. 20; 2 Cor. 4: 2); "nor handling the word of God deceitfully," etc. (1 Thess. 2: 4). "So that I might accomplish my course" (ver. 24); "I have finished my course." 2 Tim. 4: 7.

2. His appeals to their memory of him and of his work. (Compare ver. 18–21 with 1 Thess. 2: 10–12, and 2 Cor. 6: 3, 4. Also 1 Cor. 11: 1; Phil. 3: 17.)

3. Compare his apostolic commendation to "God and the word of his grace, who is able to build you up," etc. (ver. 32, and Rom. 16: 25), "now to him that is able to establish you," etc., which he had recently written. (Compare Eph. 1: 18).

4. His warning of false teachers and heresies (ver. 29, 30); seven years later, in 1 Tim. 4: 1, he says, "But the Spirit saith expressly, that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons." (Compare Rev. 2: 2–7.)

5. His appeal to working with his own hands to supply his necessities, as

a proof of his disinterestedness (ver. 34, 35). Compare 1 Cor. 4: 12: "And we toil, working with our own hands," which Paul wrote while at Ephesus. (Compare 1 Thess. 2: 9; 2 Thess. 3: 6–8; 2 Cor. 12: 14.) He seems to have wrought at tent-making, when not assisted by churches where he had labored (ch. 18: 3; 2 Cor. 11. 7–9). This appeal of Paul to his manual labor, in ver. 34, and his incidental reference to it in 1 Cor. 4: 12, while Luke makes no reference to it in his account of Paul at Ephesus in the 19th chapter, presents no contradiction; but rather such undesigned agreement as we would expect to find under the circumstances. Such harmonious diversity is an illustration of the truthfulness of Paul and Luke.

The note of time, "by the space of three years" (ver. 31) has been briefly considered in the preceding section. Compare the two periods, "the space of three months," and "the space of two years," included in his residence at Ephesus (ch. 19: 8, 9). Or, as there were some from Macedonia and Corinth present, Conybeare and Howson suggest that the "*all*" in ver. 25 includes them, and that Paul refers to the whole time since he first came to Ephesus, which was a little over three years. This, however, is not a view which a person would naturally take; but only as it might appear necessary.

By comparing ch. 20: 22–24, with Rom. 15: 30–32, which Paul had recently written, we discover the forebodings of evils and persecutions which at this time rested on his spirit.

In ch. 20: 28, "the church (*congregation*) of the Lord which he purchased with his own blood," we discover a quotation, or the influence upon him of Ps. 74: 2, "the congregation which thou hast purchased of old."

§ 41. Paul and his companions continue their VOYAGE from Miletus, probably on Monday, April 24th, sailing before a gentle wind about forty miles southward to the island *Cos*, which is separated by a narrow channel from the southwest point of Asia Minor, and now called Stanchio (ch. 21: 1). It was celebrated for its wine, silk, and cotton. On Tuesday they reach the island *Rhodes*, about fifty miles to the southeast, situated off the coast of Caria, in Asia Minor. It was noted for the huge Colossus, a brazen statue of Phœbus, which had stood across the harbor, but was then in ruins. On Wednesday they proceed about sixty miles further east to *Patara*, a flourishing city and sea-port of Lycia, Asia Minor, where there was a famous oracle of Apollo. It is now in ruins. Here they find at once a ship bound direct for Phœnicia, and they embark in it, probably early Thursday morning, sailing in a southeasterly direction. They discover the lofty highlands of the island Cyprus, leaving it on the left, as they pass south of it, and arrive at Tyre, a distance of about three hundred and forty miles from Patara, where the ship was to unload (ver. 3). It is said that the voyage, with a favorable wind, takes about forty-eight hours. "The writer embarked at Beirut (on the coast, to the north of

Tyre), at half past six o'clock P. M.; the next day at ten o'clock, we arrived off against Larnica, on the island of Cyprus, and on the following night, at two o'clock A. M. came to anchor in the harbor of Rhodes. This is very nearly the apostle's route, except in the inverse order. An ancient vessel, under circumstances entirely favorable, would almost equal the speed of a Levant steamer."—DR. HACKETT. It is apparent from the whole narrative that Paul and his companions had a favorable voyage. They probably arrived at Tyre by or before Saturday night, and thus Paul had Lord's Day, April 30th, with the disciples there (ver. 3).

Having remained there seven days (ver 4), and after an early morning service upon the beach (ver. 5, 6), probably on Sunday, May 7th, they embark, sailing south about thirty miles to Ptolemais, arriving perhaps the same day, where they end their sea-voyage (ver. 7). Paul and his companions abide with the brethren a day, and then proceed by foot to Cesarea, about thirty-five miles south, where they would arrive Monday or Tuesday. As their journey from Troas had been quite rapid, and they were within two days of Jerusalem, they have "some days" to spare before Pentecost.

From the note of time, *some days* (ver. 10), we would naturally, though not necessarily, infer that Paul remained longer at Cesarea than at the other places on his journey. It is, however, quite indefinite, literally, *more days*, more than one, and is equivalent to our use of the word *several*. Now Pentecost in A. D. 58 came on Thursday, May 18th, and Paul and his company would probably leave Cesarea on Tuesday morning, May 15th, arriving at Jerusalem on the 17th. This would allow about six days for his visit, which could well be styled "some days." The phrase in ch. 13: 31 is applied to forty days, and in ch. 27: 20, to about ten or twelve days. It would express more or less according to circumstances, and the length of time allotted, or common to any case.

Syria (ver. 3) was the Roman province of that name of which Phœnicia formed a part. Tyre was the most important commercial city of the latter. The accuracy of Luke is illustrated in speaking of *the beach* or smooth shore at Tyre, which extends for a considerable distance on both sides of the ancient site. (See HACKETT'S Acts, Am. Bap. Pub. Society's Edition. Edited by Dr. Hovey).

Ptolemais, the modern Acre, is only mentioned here (ch. 21: 7) in the New Testament, but was one of the most important cities of Phœnicia, situated on the bay, north of Mount Carmel. Paul had probably been there before (ch. 15: 3).

On evangelists and on the daughters of Philip who prophesied, see Clark's "Acts" (ch. 21 : 8, 9), in "A People's Commentary."

PART VIII.

§ 42. PAUL'S FIFTH VISIT TO JERUSALEM was on Pentecost, A. D. 58, which occurred that year on May 18th. (See on § 39). It appears to have been the day after Pentecost, when, at the request of James and the elders, Paul connects himself with four brethren who had a vow, purifying himself with them in the temple (ver. 18–26). This was a striking example of the extent to which Paul would go in conciliating the prejudices of Jewish believers, and an illustration of 1 Cor. 9: 19–22. (Compare Rom. 14: 2–7; 1 Cor. 7: 18). It was entirely consistent with the decrees of the Apostolic Conference (ver. 25; ch. 15: 19–21).

§ 43. PAUL'S SEIZURE BY THE JEWS occurred on the sixth day after his arrival at Jerusalem (ch. 21: 27; see on ch. 24: 11). "The Jews of Asia" were from the province of Asia, probably from Ephesus, its capital (ch. 20: 19). Trophimus, a Gentile Christian of Ephesus (ch. 20: 4; see on § 39). A report of these tumultuous proceedings went up immediately to the chief captain of the Roman garrison, in the "castle" or tower of Antonia, which overlooked the temple on the northwest side, and communicated with it by flights of steps; who hastened down with soldiers, took charge of Paul, and brought him to the castle.

By comparing ch. 23: 26, 27, with ch. 21: 31, we learn that the chief captain's name was *Claudias Lysias*. We know nothing of him out of the Acts. The name of Lysias reminds us of his Greek origin, and Claudius of the assumption of his rights of Roman citizenship. He probably obtained his citizenship from the Emperor Claudius.

§ 44. PAUL'S ADDRESS TO THE PEOPLE (ch. 22: 1–21), should be compared with Luke's account of Paul's conversion in ch. 9: 1–30. (See the Harmonized Arrangement in §§ 16 and 17, and the notes on those sections.)

The account of Luke is here illustrated and confirmed by history. Under the cruel government of Felix, the disaffected Jews increased in number and desperation. Jonathan the high-priest had been murdered in the temple, in A. D. 57; and this was followed by the organization of the terrorists called *Sicarii* or *Assassins*. An Egyptian impostor arose, and gathered a large force. Notice that Lysias refers to it as a recent occurrence: "Art thou not then the Egyptian, who before these days," etc. (ch. 21: 38). Josephus gives two accounts, which need to be reconciled with each other as well as with Luke.—*Jewish War*, 2. 13. 5; *Antiq.* 20. 7. 6. From all these accounts it

would appear that this impostor led out 4,000 of the Assassins into the desert, returning with a much larger force; that he increased it from the populace at Jerusalem to about 30,000 men, whom he deluded into the belief that he was the Messiah; that he encamped on the Mount of Olives, and promised that the walls of Jerusalem should fall down at his command. Felix attacked and dispersed them, slaying four hundred, and taking two hundred prisoners, the Egyptian himself escaping. This may have occurred at the Passover of A. D. 58. (Compare Hackett, Meyer, and Gloag on ch. 21: 38). Some fix these dates a year or two earlier.

§ 45. PAUL ESCAPES SCOURGING by pleading his Roman citizenship (ch. 22: 22–29). The word of Paul is taken by the chief captain (ver. 27), for it was death for any falsely to assert the privileges of a Roman citizen. "Claudius prohibited foreigners from adopting Roman names, especially those which belonged to families. Those who falsely pretended to the freedom of Rome he beheaded on the Esquiline."—Suetonius, *Claud. XXV.* The law was being violated in two respects: (1) They were about to scourge a Roman citizen; and (2) that without examination. (Compare on § 31). Lysias had purchased his citizenship, but Paul was born a Roman (ch. 22: 27). For some reason citizenship had been conferred upon Paul's father, or some ancestor. Josephus mentions several Jews at Ephesus who were Roman citizens (*Antiq.*, 14: 10. 13); and certain others of the equestarian order, who were illegally scourged and crucified by Florus, shortly before the Jewish war (*Jewish War*, 2: 11. 9). Thus the privilege was not unfrequently enjoyed by Jews.

§ 46. PAUL'S DEFENCE BEFORE THE SANHEDRIM, appears to have occurred on the seventh day after his arrival at Jerusalem (ch. 22: 30. See on ch. 24: 11). According to the Talmud, the *place of meeting* for the Sanhedrim was changed, forty years before the destruction of Jerusalem, from their council room within the temple precints, to a hall on Mount Zion, near the bridge over the Tyropœon. This was doubtless caused by the Romans, so that they could have more complete control. This also explains how Lysias could send his soldiers into the place of meeting (ch. 23: 10). For the Romans conceded to the Jews that no foreigner should pass the sacred limits of the temple on pain of death.

Ananias (ch. 23: 2) was appointed high priest by Herod, King of Chalcis (*Antiq.*, 20: 5. 2), A. D. 48. In A. D. 52, he was sent to Rome to be tried on a charge of oppression, brought against him by the Samaritans, but was acquitted. His after history is somewhat obscure. He appears to have resumed his office on his return; but was deposed a little before Felix left the province. The rebuke of Paul to Ananias was indeed prophetic. He was assassinated by the Sacarii at the beginning of the last Jewish war. (*Jewish War*, 2: 17. 9.)

Many explanations have been given of Paul's rebuke and apology. It is best to take the passage just as it reads. There had been frequent changes of high priests. Paul's visit to Jerusalem, A. D. 50, was such that he did not probably come to know Ananias, so as to recognize him years after; and his brief visit in A. D. 54, probably gave him no chance of seeing him, even if he had then returned from Rome. And the high priest did not always preside at the sessions of the Sanhedrim. And such an unexpected and unlawful command might lead Paul to suppose that some other one, than the high priest, was at that time officiating. He could truthfully say, "I knew not, brethren, that he was high priest." Paul's conduct on the occasion was in perfect keeping with the principle he had but a little before enforced in his letter to the Romans—"Render to all their dues . . . . honor to whom honor." (Rom 13: 1, 6, 7.)

§ 47. THE CONSPIRACY OF THE JEWS TO SLAY PAUL (ch. 23: 12), was in keeping with the times. According to Josephus, murders were frequent; the country was filled with robbers, and impostors deluded the people (*Antiq.*, 20: 8. 6). Years before, ten men conspired to slay Herod the Great, and swore to undergo any dangers in the attempt; they were discovered and put to death (*Antiq.*, 15: 8. 3, 4). In case of failure, the Jews making such an oath could get a release, or absolution. Regarding this, Lightfoot quotes from the Talmud: "He that hath made a vow not to eat anything, woe to him if he eat, and woe to him if he eat not. If he eat, he sinneth against his vow; if he eat not, he sinneth against his life. What must a man do in his case? Let him go to the wise men, and they will loose his vow; according as it is written, The tongue of the wise is health." (*Horæ Hebraicæ*, Vol. IV., p. 147.) Philo justifies assassination in the case of apostates. Long before, Mattathias, the father of the Maccabees, put to death apostate Jews. (1 Macc. 2: 23–26).

§ 48. The strong guard, four hundred and seventy soldiers, appointed to convey PAUL TO CESAREA, the hour of their departure, nine o'clock in the evening, and the haste with which they went, are all in keeping with the disturbed state of Judea, and the fanaticism of the Jews. (Ch. 23: 23, 24. See preceding section.)

Antipatris was about thirty-eight miles—a little west of north—from Jerusalem. Two military roads led from Jerusalem to Antipatris; the northern one by Gophna, was shorter and more direct, along which the Roman pavement may now frequently be seen. It has been thought by some that the journey could not have been performed in a single night. But on the latter route there would have been no difficulty. The journey was evidently made with all possible haste. At about four miles an hour they could arrive at Antipatris by six o'clock the next morning. After

resting several hours they could start afresh and travel the twenty-five miles to Cesarea by sundown.

The letter of Claudius Lysias to Felix contains a misstatement. He says that he rescued Paul, "having learned that he was a Roman" (ch. 23: 27); whereas Lysias did not learn Paul's rank until he had bound him, and had commanded that he should be put to torture. It was natural that Lysias should wish to pass over any unlawful act he had committed, and appear as well as possible to the governor. But this very deceit is an evidence of the genuineness of the letter, and the accuracy of Luke.

Felix was appointed procurator, or governor, of Judea in A. D. 52 (*Antiq.*, 20: 7. 1), and had now been about six years in office. Tactitus (*Ann.* 12: 54) says that about four years earlier Felix and Cumanus were appointed joint procurators, Cumanus having Galilee, and Felix Samaria. Josephus, who had abundant opportunity of knowing the facts, makes no mention of this procuratorship of Felix. It is possible that the latter at first held some military relation to Cumanus, and may have had, for a time, much to do with Samaria. He was cruel, arrogant, and vicious. Tacitus says (*Hist.* 5: 9. 7): "He exercised the authority of a king with the spirit of a slave, through every kind of cruelty and lust"; and again (*Ann.* 12: 54), "Relying upon such powerful protection," the influence of his brother Pallas, "he thought he might perpetrate every kind of villany." According to Josephus, he was cruel, tyrannical, and avaricious. He was recalled by Nero, and succeeded by Festus in A. D. 60.

In Luke's account of Felix's treatment of Paul, we have what Dr. Hackett styles "a singular conformity to the processes of Roman law"; according to which a governor of a province was not to be satisfied with a statement of a case sent by his subordinate, but to examine it himself. The rule was, "those who are sent with an elogium"—with a specified charge of an offence —"must be fully heard." And Felix said: "I will hear thee fully, when thy accusers also are come." (Ch. 23: 35.)

§ 49. PAUL'S TRIAL BEFORE FELIX occurred on the fifth day after his departure from Jerusalem (ch. 24: 1), and twelve days after his arrival there from Cesarea. (Ver. 11.) "After five days" may be reckoned Judaically, the fifth day. (Matt. 27: 63.) A great amount of calculation and discussion has been spent upon the question, how these "twelve days" are to be reckoned. Some begin with Paul's departure from Cesarea (ch. 21: 15); others with his arrival at Jerusalem. (Ch. 21: 17.) So also some include the day of trial (ch. 24. 1, 2); others exclude it. There is also considerable difference as to how many of the *seven days* (ch. 21: 27) had elapsed before Paul was arrested. It seems that the days and events can be most satisfactorily arranged by reckoning from the day of Paul's arrival at Jerusalem from Cesarea. If he

made the journey of about sixty-five miles in two days, he probably arrived at Jerusalem in the evening which began the Day of Pentecost. He was probably arrested on the fifth of the seven days, mentioned in ch. 21: 27, which fully satifies the language there. So also the supposition, that twelve days had elapsed since his arrival at Jerusalem, best accords with the accuracy that Paul would naturally use before a civil tribunal. The following arrangement presents the whole matter at once before the eye. Let it be borne in mind that the Jewish day began with sunset.

Day.	May.		
1.	18.	Thurs.	Pentecost. Arrival at Jerusalem Wednesday evening. Welcomed by the brethren; lodges with Mnason. (Ch. 21: 15–17.) The following morning, or during the day, meets with James and the elders. (Ch. 21: 18–25.)
2.	19.	Fri.	Undertakes the Nazarite vow and offering. (Ch. 21: 26.)
3.	20.	Sat.	The seven day's time of offering broken off by the arrest. (Ch. 21: 27.)
4.	21.	Sun.	
5.	22.	Mon.	
6.	23.	Tues.	Arrest of Paul. (Ch. 21: 27.)
7.	24.	Wed.	Paul before the Sanhedrim. (Ch. 22: 30; 23: 1–10.)
8.	25.	Thurs.	The Jewish conspiracy.
9.	26.	Fri.	In the night following Thursday and during the day Paul is taken to Cesarea; and his accusers are commanded to appear against him. (Ch. 23: 30, 31, 33.)
10.	27.	Sat.	
11.	28.	Sun.	Paul confined in Herod's palace.
12.	29.	Mon.	
13.	30.	Tues.	The trial. (Ch. 24: 2.); after five days. (Ch. 24: 1.)

This makes twelve complete days, without counting the day on which he was making his defence. "According to Roman usage a case referred like this should be tried on the third day, or as soon after that as might be possible."—*Hackett.* If the above arrangement of the days of the week is correct, then the date fixed for the trial was as early as Ananias and others of the Sanhedrim could conveniently get to Cesarea. They would hardly start the day before the Jewish Sabbath, upon a two days' journey. But leaving early Sunday morning, they could arrive at Cesarea on Monday afternoon or evening, and be in readiness for the trial on Tuesday morning.

Paul, in his defence, speaks of having come to Jerusalem *to bring alms to his nation* (ch. 24: 17–19), the only place in the Acts where these collections are mentioned. But this incidental reference of Paul is very fully confirmed in his Epistles. Thus in Rom. 15: 25, 26, he speaks of the journey he was then

about to make to Jerusalem, and the contributions from Macedonia and Achaia, for the poor among the saints at Jerusalem. In 1 Cor. 16: 3, 4, he mentions a collection intended for Jerusalem. In 2 Cor. 8: 1–4, he commends the liberality of the Macedonians; and in 2 Cor. 9: 1, 2, the liberality of the Achaians. These Epistles, as has been already noticed, had all been written within a little more than a year; that to the Romans just before leaving Corinth on the last journey to Jerusalem. Thus the collections, their object, and the time of taking to Jerusalem, are the same. We have here one of those incidental and undesigned coincidences which exist between the Acts and the Epistles. In each the reference is perfectly apt and natural. There is evidently no attempt to make any one conform to the others. Paley has treated these passages well, deducing from them unmistakable evidences of the credibility of the writings of both Paul and Luke.

Tertullus was an advocate in the courts of law. He probably spoke in Latin. His speech was a shrewd and eloquent piece of flattery and misrepresentation, with only a grain of truth. Felix had indeed shown considerable vigor in suppressing robberies and rebellion. "As to the number of robbers whom he caused to be crucified, and of those whom he brought to be punished, they were a multitude not to be enumerated." (Josephus, *Jewish War*, 2. 13, 2.) Yet he was one of the most corrupt and oppressive governors that Judea ever had. He even used the Sicarii or Assassins when it answered his purpose, as was the case in the murder of Jonathan the high priest. "Felix, by applying unseasonable remedies, inflamed the dissatisfaction." (Tacitus, *Ann.* 12: 54. *Hist.* 5: 9. See on Felix, in preceding section.)

In this section we have a brief but *accurate representation of procedure* according to the forms of Roman law. The accusers lay information against the defendant; he is summoned; the advocate brings forward the charges, and Paul defends in person; but could have done so through an advocate.

Ananias. (See on § 46.) *Lysias.* (See on § 43.)

§ 50. Not long after the trial ("certain days," ch. 24: 24), Paul is called BEFORE FELIX AND DRUSILLA, his wife. *Drusilla* was "a Jewess," the daughter of Herod Agrippa I. (ch. 12: 1, 21), and sister of Agrippa II. (ch. 25: 13). She had been previously married to Azizus, king of Emesa, but Felix, enamored with her beauty, induced her to desert her husband and marry him.

Felix hoped for a bribe (ch. 24: 26), though contrary to Roman law. A judge was expressly prohibited by the Julian law from receiving anything for a person's imprisonment or liberation. Josephus relates how Albanus, one of the successors of Felix, liberated those who gave him money, and filled the country with robbers.—(*Antiq.*, 20: 9. 5.)

The phrase when "two years were completed," implies that Paul was im-

prisoned two full years, during which time he continued in chains (ch. 24: 27). In A. D. 59 a fearful tumult occurred at Cesarea, between the Jews and the Syrian Greeks. Felix was accused by the Jews of Cesarea to the Emperor, and was recalled in A. D. 60 to answer for his conduct, and would have suffered the penalty of his crimes, had not his brother Pallas induced Nero to spare him.

It is probable that during these two years *Luke wrote his Gospel*, under the advice of Paul. Luke came with him to Jerusalem (ch. 21: 15), and at the close of his imprisonment joined him on his voyage to Rome (ch. 27: 1). It is therefore probable that he was much at Cesarea during these two years, and in frequent communication with the apostle. Thus he had a most favorable opportunity of "accurately tracing all things from the very first," and submitting his manuscript to the inspection of Paul. (See AUTHOR'S LUKE, Dr. Conant's *Introduction, page 7.*)

Nothing is known of *Festus* previous to his appointment as procurator of Judea (ch. 24: 27). He is regarded as a just and moderate ruler, and suppressed tumults and insurrections with a vigorous hand. He continued in his office until his death in A. D. 62.

The *time of the recall of Felix and the appointment of Festus*, has been assigned to every one of the years between A. D. 55 and 62. Most critics, however, assign them to the year A. D. 60 or 61. Indeed, no chronological fact in Paul's life is better ascertained than this; and some prefer to stop here, without trying to determine exactly the year. It is important, however, to fix the date, as the arrangement of Paul's third missionary journey, his fifth visit to Jerusalem, and his imprisonment at Cesarea, depends quite largely upon it. "It is important," says Dr. Hackett, "for the purpose of laying up in the mind a connected view of the history, to settle upon the precise years as nearly as possible; and we ought not to deprive ourselves of this advantage, merely because some of the conclusions, or the grounds of them, cannot be placed entirely beyond doubt."

I prefer A. D. 60 for the following reasons:

1. The recall of Felix could not have been before A. D. 60. Now Felix was appointed procurator of Judea, according to Josephus (*Antiq.*, 20: 7, 1), in the twelfth year of Claudius, A. D. 52. But Paul, in his defence, speaks of him as having been "many years a judge unto this nation" (ch. 24: 10), two years before he was succeeded by Festus (ch. 24: 27.) The "many years" and the "two years" could hardly been less than seven or eight years. If so, the recall could not have occurred before A. D. 60.

2. After Festus had been in office for a time, he permitted a deputation to visit Nero at Rome, in regard to the high wall which the Jews had built near the temple. Through the influence of Poppæa, the wife of Nero, it was decided in favor of the Jews. (Josephus, *Antiq.*, 20: 8, 11.) But Nero was not

married to Poppæa till May, A. D. 62; and Festus died in A. D. 62; for Albanus, his successor, was at the Feast of Tabernacles (October) of the same year. (*Jewish War*, 6: 5, 3.) Hence, the Jewish deputation must have gone to Rome, probably, in the autumn of A. D. 61, before the close of navigation. The building of the wall, and the controversy regarding it, must have occupied several months. These considerations make it probable that Festus was appointed as early as A. D. 60.

3. Paul was a Sunday at Troas (ch. 20: 7), twelve days after leaving Philippi, which departure was after the days of unleavened bread. Reckoning back, we find that the fifteenth of Nisan fell on Tuesday. According to Wieseler, the only year on which this could occur, between A. D. 56 and 59 inclusive, is A. D. 58, which we have already fixed upon as the year of Paul's arrival at Jerusalem. Add to this the two years of Paul's imprisonment, and we have A. D. 60 as the time of Felix's removal.

4. Wieseler has also noted that when the propretors of Syria were changed the procurators of Judea were generally changed. Now, Corbulo succeeded Quodratus in Syria in A. D. 60; hence, it is natural to suppose that the recall of Felix occurred in that year.

5. According to some ancient authorities, Paul was delivered to "the captain of the pretorian guard," when he arrived at Rome (ch. 28: 16), from which it is inferred that there was a single prefect in command at that time. Now Burrus, who held that office, died in January or February, A. D. 62, and was succeeded by two joint prefects. Hence it is argued that it was the spring of A. D. 61, when Paul arrived at Rome, and the summer before, A. D. 60, that Festus assumed his procuratorship over Judea. The above reading is regarded by some as spurious; by others as doubtful. Both Alford and Meyer accepted it as genuine. It has strong internal evidence in its favor. The inference that there was but one prefect at the time, is a possible one, though not necessary, for Luke may have only meant the one who acted at that particular time and case. But when we take all the circumstances together, it assumes a degree of probability. The coincidence would be a striking one. This point, however, is of value only in connection with other arguments.

6. Felix was followed to Rome by a deputation of the Jews, who accused him before the emperor of maladministration. He was saved from punishment through the intercession of his brother Pallas, who stood high at that time in the favor of Nero. (Josephus, *Antiq.*, 20: 8. 9.) But Pallas was poisoned by Nero in A. D. 62, and it is not probable that he stood high in the emperor's favor either that or the preceding year. Tacitus says that Pallas lost favor with Nero at the very beginning of his reign, A. D. 54. In A. D. 55, he was tried for treason, and acquitted. After this he seems to have regained the favor of the court, and may have had the influence, accorded to him by Josephus, in the autumn or winter of A. D. 60. This argument by

itself has not much force; but in connection with others, favors the date of A. D. 60, for the removal of Felix.

7. Josephus relates that in the twenty-sixth year of his age he made a voyage to Rome, in which he suffered shipwreck; and through the influence of Poppæa, he obtained the release of certain priests who had been sent thither for trial by Felix before his removal. (*Life*, 3.) Now Josephus was born in the first year of Caligula, who began his reign March 16, A. D. 37. The twenty-sixth year of Josephus would begin between March 16, A. D. 62, and end March 16, A. D. 63. Hence, he probably took this voyage in the summer of A. D. 62. His narrative implies that Felix had been recalled for some time; justice moved slowly; and these priests were continuing as prisoners. Josephus is indefinite; but the facts related, while not decisive, are in harmony with the supposition that Felix was recalled in A. D. 60.

8. Albinus was procurator of Judea at the Feast of Tabernacles (autumn) A. D. 62; and Festus must have died a little before this, making the duration of his government only about a year, if we suppose he was appointed in A. D. 61. But this would seem too short a time for all that transpired, according to Josephus. (*Antiq.*, 20: 8, 9, 10, 11.) The time required for suppressing tumults and insurrectionists, for Agrippa II. to build his large dining-hall, and the Jews to build their wall to intercept his view of the temple; for the dispute arising from it, and for an embassy to go to Rome, attend to their matter there, and return, would very probably occupy about two years. The voyage to Rome and back would require at least six months, and some time would be required at Rome. It would seem that they probably went in A. D. 61, arriving at Rome before the close of navigation, and returned a little before the death of Festus, in A. D. 62. If so, then Festus must have been appointed procurator in A. D. 60.

9. Wieseler has argued that the events recorded by Josephus, from the accession of Nero as emperor, in October, A. D. 54, till the appointment of Festus, could not have all transpired before A. D. 60. (Josephus, *Antiq.*, 20: 8. *Jewish War*, 2: 13.)

While no one of the above arguments may be decisive, yet taken together they form, to my mind, a strong probability, amounting almost to certainty, that Felix was recalled, and Festus appointed in A. D. 60. As Paul started in the autumn for Rome (ch. 27: 9), and arrived there the following spring (ch. 28: 11), the arrival of Festus into his province must have been in the summer.

§ 51. On FESTUS, and his APPOINTMENT to be procurator of Judea, see preceding section. If Felix was recalled about Pentecost, May, A. D. 60, Festus would reach Cesarea about July. After three days, he goes to Jerusalem, which would take two days. There he remains eight or ten days, when he

returns to Cesarea, and the day after occurs PAUL'S TRIAL AND DEFENCE before him (ch. 25: 1, 6). Thus the trial was about seventeen days after the arrival of Festus in his province.

Luke's account (ver. 1–12) should be carefully compared with Festus' own account of the matter to Agrippa (ver. 12–21). For this purpose, the Scripture text is brought together. Festus shows the justice of his character, in the answer which he gave the Jews' demand for immediate judgment against Paul: "That it is not the custom of the Romans to deliver any man, before that the accused have the accusers face to face," etc. (Ver. 16.)

The *Council* (ver. 12) was not the Jewish Council, or any portion of them, but his own council of assessors, appointed to advise him in questions of difficulty. (Compare Josephus, *Antiq.*, 20: 5. 4. *Jewish War*, 2: 16. 1.)

§ 52. After "certain days" (ch. 25: 13), and "many days" (ver. 14), literally, *more days*, that is, *some days* (see ch. 21: 10), FESTUS CONFERS WITH AGRIPPA, concerning Paul. (Compare ver. 12–21 with ver. 1–12. See preceding section.)

The accuracy of Luke is again illustrated in ver. 25—Festus applying the title of *lord* to the emperor. It was refused by the first two emperors. Of Augustus (*Aug. 53*), Suetonius says: "He always abhorred the title lord, as ill-omened and offensive; and he would not suffer himself to be addressed in that manner, even by his own children or grandchildren, either in jest or in earnest." And of Tiberius he says (*Tib. 27*): "Being once called lord by some person, he desired that he might no more be affronted in that manner." The emperors who followed, however, did not refuse the appellation. But Antoninus Pius, who reigned from A. D. 138 to 161, was the first to put it on his coins.

Agrippa the king (Agrippa II.), was the only son of the Herod whose terrible death is recorded in ch. 12: 20–23, and the great-grandson of Herod the Great. In A. D. 48, his uncle Herod, King of Chalcis, died, and the Emperor Claudius, A. D. 49, conferred on him the kingdom of Chalcis, with the oversight of the temple and the power of appointing high priests (*Antiq.*, 20: 5. 2). In A. D. 53, Claudius enlarged his kingdom, giving him the title of king. Nero, on his accession, increased his dominion by the addition of several cities (*Antiq.*, 20: 8. 4). In the Jewish war, he sided with the Romans, and died at Rome A. D. 100.

Bernice was a sister of Agrippa II., and of Drusilla the wife of Felix, and the eldest daughter of Agrippa I. She was celebrated for her beauty and profligacy. She resided at this time with her brother Agrippa. (See Josephus concerning her, *Antiq.*, 19: 5. 1; 20: 5. 1; 7. 3. *Jewish War*, 2: 15. 1.)

53. PAUL'S DEFENCE BEFORE AGRIPPA (ch. 26: 1–32), should be

carefully compared with his address to the people (ch. 22: 3–21); and both with Luke's account of Paul's conversion and mission. (Ch. 9: 1–22.) (See § 16, 17, the arrangement of the Scripture texts, and also the notes on the sections.)

But notice, further: (1) King Agrippa is more intelligent, and less bigoted than was his audience at Jerusalem (ch. 22); and hence Paul enters more fully into the connection between his former views and his new faith, and dwells more upon the divine authority of his message and mission.

(2) Notice how the brief summary of his labors in ver. 20, finds a parallel in Rom. 15: 18, 19. In the first, he makes the time of his conversion the starting-point, beginning at Damascus; in the second, he makes Jerusalem a centre of a circle of missionary operations, which extended unto Illyricum.

Notice (3) Paul says that he declared the gospel "at Jerusalem, and throughout all the country of Judea;" but in Gal. 1: 22, he says: "I was still unknown by face unto the churches of Judea." He was personally unknown to the Judean churches until after his residence in Cilicia, when Barnabas went to Tarsus and brought him to Antioch. But when, in A. D. 44, he and Barnabas brought supplies to the elders of Judea, then he became personally acquainted with them and the churches. And soon after he was commissioned to go to the Gentiles. (See ch. 11: 25–30; 12: 25; 13: 2–4.)

Luke's accuracy is further illustrated:

1. In ver. 29, Paul says, *except these bonds*, or *chains*. Now it was not unusual for a prisoner to be bound when he plead before the judges. Tacitus mentions the case of a father accused by his son, and both led into the Senate: "He (the father) had been brought back from exile, and then was bound with a chain, the son arguing against him. On the other hand, the accused, his spirit in no degree broken, turned toward his son, shook his chain, and called on the gods as his avengers." (*Ann.* 4: 28.)

2. In ver. 32, Agrippa said: "This man might have been set at liberty, if he had not appealed unto Cæsar." This states the exact fact of the case. When an appeal was made and accepted, it could not be withdrawn. Paul was now placed beyond the jurisdiction of Festus, who could now neither condemn nor acquit; but must refer the matter to the emperor.

See note on page 125. The prison life of Paul at Cesarea was interspersed with a trial before Felix (Acts 24 : 10), several private interviews with Felix (24 : 24, 26), the trial before Festus (25 : 8), and his public appearance before Agrippa.

PART IX.

At this point the Acts (ch. 27) comes in contact with ancient seafaring life. In no writing that has come down to us from ancient times, can we find in so small a compass such a minute description of a voyage, or so much information about ancient navigation. Luke uses no less than sixteen technical terms in describing the motion and management of a ship. His description of localities has been found to be strictly correct. His account of the motion and effect of the wind called Euraquilo, is like that of the northeast in the Mediterranean. All this has been so thoroughly tested and illustrated by Mr. James Smith of Scotland, a seaman and a scholar, in his *Voyage and Shipwreck of St. Paul* (London, 1848 and 1856), that all modern commentaries derive their information largely from his work, and appeal to it as their authority. A similar investigation, but less minute and elaborate, had been made by the late Admiral Sir Charles Penrose, whose manuscript was placed in the hands of Dr. J. S. Howson, and was used by him in preparing the twenty-third chapter of *The Life and Epistles of St. Paul.* Dr. Howson is largely indebted to the work of Mr. Smith, who also examined the sheets of the chapter as they passed through the press. Dr. Hackett also, in his commentary, is especially full and minute, and is to be preferred to any other on this portion of the Acts. We have frequently referred to the accuracy of Luke, as illustrated by ancient coins and monuments; by profane history and recent discovery. But nowhere do we find such an irresistible vindication of his historical exactness and truthfulness as here. "Indeed," says Dr. William Smith, "if the life of St. Paul is of itself a sufficient moral evidence of the truth of Christianity, the narrative of his labors by St. Luke is a critical evidence no less conclusive. And as the former has been summed up in the narrow issue of Paul's conversion, so we might even be content to stake the latter on the story of his voyage and shipwreck. It is just where a landsman makes the most ridiculous exposure of his ignorance, that the historian has ventured on details as minute as those of a Marryat or a Cooper; but with the addition of other allusions to matters of fact, as to places, seasons, winds, and currents; without, in either case, exposing one single flaw to the keenest professional criticism. Of this there can be but one explanation; that being an eye-witness of all the incidents, and an observer as intelligent as he was honest, he simply recorded, in plain words, what he saw and heard. Nor can we doubt that the Spirit, under whose guidance he wrote, led him to place these minute details upon the record, expressly to afford a test of the record itself."—(*New Testament History,* pp. 559, 560.)

§ 54. The time of PAUL'S EMBARKATION AT CESAREA can be determined with sufficient exactness for all desirable purposes. The narrative of Luke, "And when it was determined that we should sail for Italy" (ch. 27: 1), implies the fixing upon the precise time and mode of their departure, the general determination having been previously formed (ch. 25: 12). The natural implication from the two passages is, that not a very long time intervened. It was necessary that there should be an opportunity for sending Paul and others by ship, and that there should be sufficient time for making the necessary preparations. One month would seem sufficient for this. For if "certain days" in ch. 25: 13, be taken as twelve days, and "the many" or *some* days (ch. 25: 14) as six or eight days, and about ten days be allowed between Paul's defence before Agrippa and his sailing away as prisoner, then we have thirty days. But it has before been shown that about seventeen days were occupied between the arrival of Festus into his province, and the trial of Paul before him (ch. 25: 1, 6; see on § 51). This would make the departure of Paul as prisoner from Cesarea about forty-seven days, or a little more than a month and a half after the arrival of Festus in Judea as procurator.

A more definite note of time is found in ch. 27: 9: "Because the fast was already gone by." The fast was the great day of atonement, which occurred on the tenth day of the seventh month (Lev. 23: 27), about the time of the autumnal equinox. In A. D. 60 it fell on September 23d, which was already passed when the ship bearing Paul was at Fair Havens. Now the voyage from Cesarea to Sidon (about seventy miles), occupied over a day (ch. 27: 3); eight days may be allowed for the circuitous voyage to Myra (ver. 5), twelve days for sailing "slowly many days," till they came over against Cnidus (ver. 7), and five days till they came to Fair Havens—making twenty-seven days in all from Cesarea. Taking September 25th as the probable date of the time when the fast was "already gone by," we have August 29th as the date of sailing from Cesarea, and July 13th as the time when Festus entered upon the duties of procurator in Judea (ch. 25: 1). This must be regarded only as an estimate; yet the dates must approximate very nearly.

It accords with *the practice of the Romans* that Paul and the other prisoners were sent by a ship engaged in commerce. The one that was shipwrecked appears to have had a cargo of grain (ver. 38). Rome had no packet service for conveying passengers or prisoners from the provinces. A few years later Vespasian went from Alexandria to Rhodes, and afterward Titus from Alexandria to Italy, in merchant ships.

It has also been frequently observed that ch. 27: 1, implies that it was a common practice to *send prisoners from Judea to Rome* for trial. Josephus confirms this, who says: "Felix, for some slight offence, *bound and sent to Rome* several priests of his acquaintance, honorable and good men, to answer for themselves to Cesar." (See *Dr. Hackett*).

In ver. 4 we have a nautical expression: "We *sailed under* [*the lee* of] Cyprus"; that is, under the protection of Cyprus, the island being between the wind and the ship. Instead of taking the direct course and sailing south of Cyprus, leaving it on the right, they sail east and north of the island, leaving it on the left, "because the winds were contrary." Mr. Smith and others have noted the fact that western and northwestern winds prevail in this part of the Mediterranean, at the end of summer and the beginning of autumn. "The reason why this course was taken will be easily understood by those who have navigated these seas in modern times. By standing to the north, the vessel would fall in with the current, which sets in a northwesterly direction past the eastern extremity of Cyprus, and then westerly along the southern coast of Asia Minor, till it is lost at the opening of the Archipelago. And besides this, as the land was neared, the wind would draw off the shore, and the water would be smoother; and both of these advantages would aid the progress of the vessel."—(*Conybeare and Howson*, Vol. II., 314).

The ship of Alexandria (ver. 6), into which the centurion transferred the prisoners, was one of the large merchant vessels of that day. Besides its cargo of grain (ver. 38), it had on board two hundred and seventy-six persons (ver. 37). Admiral Penrose estimates her burden at upwards of 500 tons. And the one in which they sailed from Melita, whose sign was *The Twin Brothers* (ch. 28: 11), was also from Alexandria, and perhaps as large. Josephus relates that there were six hundred in the ship in which he was wrecked, from which he and about eighty were saved (*Life*, § 3). Egypt, at that time, was the granary of Italy; and hence there was a large traffic in grain between Alexandria and Rome.

He put us therein (ver. 6), is another nautical expression, meaning *he put us on board of it.* The precision with which Luke uses nautical phrases, and his minuteness of detail, have led some to suppose that he kept a diary during the voyage, and used it in his history.

They sail "slowly many days" from Myra west to a point opposite Cnidus, a distance of 130 miles, which, under favorable circumstances, they could have accomplished in a day. The wind does not permit them to put into the excellent harbor of Cnidus; so they proceed south and make for the island of Crete, sailing *under the lee*, or east and south of it (ver. 7, 8). Mr. Smith has shown that the wind must have been northwest. According to Pliny, these winds begin in August, and continue forty days (*Plin. N. H.*, 2: 4). Another nautical expression is found in ver. 8, *coasting along*, sailing near or along a coast.

Crete (ver. 7), the modern Candia, is one of the largest islands of the Mediterranean. *Salmone*, a cape and promontory forming the eastern point of Crete. *Fair Havens* is mentioned by no other ancient writer; but a place of the same name is found in the south of Crete, about six miles east of Cape

Matala, and sheltered by it from the west, and northwest wind. Mr. Smith says that it is so well protected by islands and reefs that "it must be a very fair winter harbor." *Lasea* is about five miles east of Fair Havens, and still bears the same name. Two white pillars and other remains, are said to mark the spot.

§ 55. The *much time spent* (ch. 27 : 9), embraces the whole period since leaving Cesarea. The *Fast*, or great Day of Atonement, in A. D. 60, occurred on September 23d. (See preceding section.) The ship appears to have been delayed at Fair Havens. It was probably about the middle of October, when they attempt to reach Phœnix for winter quarters. The season had already begun when it was regarded too late to begin a long voyage. "The Greeks and Romans considered the period of safe navigation as closing in October, and recommencing about the middle of March."—*Dr. Hackett.*

The *master* was the steersman, who had the sole direction of the ship—very much like our captain.

The *situation of Phœnix* is not certainly determined. It was somewhere on the south of Crete. Mr. Smith maintains that it is the present Lutro, about forty miles west of Fair Havens. It is said to be the only port on the south coast of Crete, in which a vessel can find security for the whole season. But the bay opens to the east, and therefore does not answer to the plain description of Luke, "looking northeast and southeast"—rather, *looking toward the southwest and the northwest.* So Hackett, Meyer, Gloag, Wordsworth, and others. Captain Spratt tells us that a bay, a little to the west of Lutro, is still known by the name of Phœnix, and opens to the west. "According to Captain Spratt, though his language is not very clear, there is a promontory, on the eastern side of which is Lutro, with its port looking toward the east, and on the western side a wide bay looking toward the west, known by the name of Phenice; and on the promontory itself are the ruins of the city Phenice."—(Gloag, *Com. Acts.*) Humphrey and Wordsworth also hold this to be the place. (See Spratt's *Crete*, Vol. II., pp. 250–254.) The coast line may have changed, since upheavals and submergences have been frequent in Crete.

The gentle *south wind* (ver. 13) seemed favorable for their going round Cape Matala, and thence northwest to Phœnix. But modern voyagers on these waters have not found the south wind trustworthy. Captain J. Stewart says that southern winds "almost invariably shift to a violent northerly wind." Such was the case at this time. Probably soon after turning the cape, while keeping close to the shore, "there beat down from it a tempestuous, *a typhonic*, wind, which is called Euraquilo," or northeaster; the common name given to the wind by the sailors. *Typhonic* describes the character of the wind—a violent whirling of the air and clouds—a sudden squall, a whirlwind. Pliny, speaking of such, says, "they cause a vortex, which is called a typhoon."

The whole account of this sudden blast, and of its long continuance, are remarkably confirmed by Mr. Smith and others. Such a wind, too, would drive the ship near Clauda, the modern Gozzo, about twenty miles southwest of Cape Matala. It would also run the ship upon the *Syrtis* (ver. 17), doubtless the Syrtis Major, now called the Gulf of Sidra, a dangerous shallow on the coast of Africa, southwest of Crete, dreaded by ancient mariners.

And so run the ship under the lee of Clauda (ver. 16), having the island between them, and the wind being thus south or southwest of it. Here they were somewhat sheltered from the fearful tempest, and were enabled to do three things preparatory to a long and dangerous voyage: (1) They get the boat on board, which they could not do when driving before the wind; and as the boat was doubtless quite full of water, it was accomplished "with difficulty." (2) "They used helps, under-girding the ship" (ver. 17), passing ropes or chains around the hull at right angles, the ends being secured on the deck, thus adding strength to the ship. The imperfection of construction, and the strain upon the hull, caused by the single mast with its large, square sail, rendered the ancient merchant ship especially liable to the loosening of its frame-work, or the yielding of its planks. This mode of strengthening ships was common in ancient times, nor is it unknown among modern navigators. (3) "They lowered the gear," which probably means that they lowered the top-sails on the mast and all, except what was necessary in the storm. For to escape the Syrtis, they must have had some sail. It is supposed that they brought the vessel round, with the right side to the wind; and that thus she would drift a little to the north of west at the rate of a mile and a half an hour, or thirty-six miles a day,

Thus ends the first day from Fair Havens. The second and third days are described in ver. 18, 19. The "many days" (ver. 20) probably cover nine or ten days; for fourteen days elapsed between the time they left Crete, and the time when they were stranded on the coast of Melita; and three days had already passed.

On the second day from Fair Havens "*they began to throw* the freight *overboard*" (ver. 18)—literally, "they made a casting out," a nautical expression of the ancients, in order to lighten the ship. The mariners of Jonah's vessel "cast forth the wares that were in the ship into the sea to lighten it." (Jon. 1: 5.) What they threw overboard, we are not told. Probably some of the heavier articles which came to hand—of spars and riggings, and of merchandise, but not the wheat. (Ver. 38.)

They cast out on the third day *the tackling* or *furniture of the ship* (ver. 19), a doubtful expression, meaning probably, beds, tables, chests, and such articles as were not absolutely essential. Mr. Smith supposes that the ship had sprung a leak, and they were in extreme danger of foundering at sea—a frequent occurrence in that day. About two years later, Josephus, on his

way to Rome, suffered shipwreck from foundering. "Accordingly," he says, "I came to Rome, though it were through a great number of hazards at sea; for our ship was drowned in the Adriatic Sea, and we that were in it, being about six hundred in number, swam for our lives all the night; when upon the first appearance of the day, and upon our sight of a ship of Cyrene, I and some others, eighty in all, by God's providence, having got a start of the rest, were taken up into the other ship."—(*Life*, § 3.)

"Neither sun nor stars shone upon us for many days" (ver. 20), describes the overcast sky, which often accompanies a northeastern gale, on the Mediterranean, at the present day.

§ 56. THE SHIPWRECK occurred on "the fourteenth night" and the morning following, after leaving the "Fair Havens." (Ver. 8, 13, 27.)

The Sea of *Adria* (ver. 27) at first was a part, and then the whole, of the Gulf of Venice. In the apostolic age it embraced that division of the Mediterranean which was bounded by the coasts of Sicily, Italy, Greece, and Africa. Ptolomy says that Crete is bounded on the west by Adria. It was in that part of the sea between Crete and Sicily, the ship containing Paul was driven up and down. Somewhere in this sea Josephus was shipwrecked (see above); and was picked up by a ship from Cyrene and taken to Puteoli. (Ch. 28: 13.)

In ver. 27, we have the graphic language of seamen, "they were drawing near some country"—literally, *some country was drawing near them;* according to the optical illusion, when sailing to a place, the land appears to approach; in sailing away, the land recedes.

It appears from ver. 29, 30, that the ship had *more than four anchors;* for that number was cast out of the stern, to stop the progress of the ship, and at the same time keep it headed toward the land, ready to push forward when the day came (ver. 40); and there were anchors in the foreship, which the sailors pretended to be preparing to cast forth. Ancient ships of considerable size had several anchors. Cesar speaks of ships having four. Athenæus mentions one that had eight. The anchors, as seen on ancient coins, were similar in form to modern ones. The ancients generally anchored from the bow, though they sometimes anchored from the stern. Nelson anchored his fleet from the stern, at the Battle of Copenhagen, in order to keep the vessels in proper position; and it is said that this measure was suggested to him by his having read, that morning, the twenty-seventh chapter of the Acts. (*Conybeare and Howson*, Vol. II., p. 335.)

The strong language of Paul (ver. 33): "This is the fourteenth day that ye wait, and continue fasting, having taken nothing," was understood by his hearers, and means that they had taken no regular meals, nor taken anything adequate to their support. "Appian speaks of an army, which for twenty

days took neither food nor sleep; by which he must mean that they neither took regular meals, nor slept whole nights together."—(*Doddridge, Hackett, and Gloag.*)

In ver. 40, Luke speaks of "loosing the bands of the rudders," using the plural; for the ships of the ancients generally had *two rudders*, like large and broad oars or paddles, one on each side of the stern. These were joined together at the extremity by a pole, and when necessary they could be raised up out of the water and fastened with bands to the ship. This had been done, when the anchors were cast out at the stern (ver 29); but now having cut off the anchors, they must loosen the bands and lower the rudders, in order to control the ship, when making for the beach.

The word translated *foresail* (ver. 40) has been applied to almost every sail which a vessel carries; but it is now generally regarded as the foresail, which would be the most useful in driving the ship forward. They did just what a sailor would do at the present day.

The Place of the Shipwreck. Formerly, this was supposed to have been on the island of Meleda, in the Gulf of Venice, founded on the erroneous view that the Sea of Adria, in which the ship was driven up and down, was identical with that gulf. But we have seen above, that the Adriatic also included that portion of the Mediterranean between Sicily and Greece, extending down to the Syrtis on the African coast. Moreover, a northeast wind would not drive a ship from the island of Crete to Meleda; nor would a ship from Alexandria naturally winter there (ch. 28: 11); nor would it likely continue its voyage afterwards to Puteoli; nor go to Syracuse before it went to Rhegium. This opinion was first advanced in the tenth century, but is now generally given up.

The *island of Malta*, about fifty-six miles south of Cape Passaro, the south promontory of Sicily, is, without doubt, the Melita of the Acts; and St. Paul's Bay, on the northeastern extremity of the island, the place of the shipwreck. Malta is sixty miles in circumference, twenty miles in length, and twelve miles in breadth. The name of St. Paul's Bay has been given to the place where the shipwreck is supposed to have occurred. This bay is an inlet about two miles deep, and one mile broad, formed in part by the small island, Salmonetta, on the northwest, and the Koura Point on the southeast. The ship is supposed to have passed this point, and to have been wrecked within the bay, near the channel which separates Salmonetta from Malta. The reasons may be stated as follows:

1. It is the *traditionary place.* The belief has been rooted in the Maltese mind from generation to generation. "The present writer's personal acquaintance with the island would enable him greatly to extend . . . . the Pauline associations which it contains. There is, perhaps, no piece of land, of the same extent in the world, which is made to contain references so diver-

sified and so numerous, to any one person, as the island of Malta to Paul, who is, in fact, the tutelary saint of the island."—(Alexander's *Kitto.*)

2. From the *direction* and probable *speed* of the ship. The wind was a northeastern gale. Mr. Smith has shown that the seamen probably did what experienced sailors now would do, under their circumstances—they bring the head of the vessel very near to the north, with the right side to the wind. They would thus avoid the dreaded Syrtis of Africa, and tend as much as possible toward Italy. It is also generally agreed that they would drift a little north of west, at the rate of thirty-six miles a day as a fair average. The distance from Clauda to Malta is about 477 miles. At the above rate "a ship starting late in the evening from Clauda," says Mr. Smith, "would, by midnight on the fourteenth, be less than three miles from the entrance of St. Paul's Bay. I admit that a coincidence, so very close as this is, is to a certain extent, accidental; but it is an accident which could not have happened had there been any great inaccuracy on the part of the author of the narrative with regard to the numerous incidents upon which the calculations are founded, or had the ship been wrecked anywhere but at Malta."

3. From the place of the shipwreck, "they perceived a certain bay with a beach"; one having a smooth shore (ver. 39), implying that the coast adjacent was unsafe, or unsuited for running the ship upon it with the hope of saving their lives. Again it is said: "Lighting upon a place *where two seas met,* they ran the vessel aground" (ch. 27 : 41).

These conditions are met in St. Paul's Bay, which is formed on the north by the island Salmonetta. Near the place where the shipwreck is supposed to have occurred, the shore is rocky and rugged, interrupted only at two points, which exhibit a smooth or sandy shore. "The island of Salmonetta is so placed that the sailors, looking from the deck when the vessel was at anchor, could not possibly be aware that it was not part of the mainland; whereas, while they were running her aground, they could not help observing the opening of the channel, which would appear '*a place between two seas,*' and would be more likely to attract their attention, if some current resulting from this juxtaposition of the island and the coast interfered with the accuracy of their steering."—Dr. Howson.

4. From the *indications* of land, the *soundings,* and the *anchorage.* If the ship was borne a little north of west, as above supposed, toward the little island of Salmonetta, then it would come so near to *Koura Point,* the southeast headland of St. Paul's Bay, that the breakers striking upon its rocks could be heard, which may explain how it was that "about midnight the sailors surmised that they were drawing near to some country" (ver. 27). The soundings also have been found to be the same as those mentioned by Luke, first, "twenty fathoms"; and after a little space, "fifteen fathoms" (ver. 28). The anchorage in the bay is said to be good: "While the cables hold there is no

danger, as the anchors will never start." Mr. Smith describes the bottom at the place of the shipwreck, "as of mud, graduating into tenacious clay." And so it was that when the ship ran aground, "the fore-ship struck, and remained immovable" (ver. 41), in the muddy clay, and the stern was exposed to the fury of the waves.

"From this place (Salmonetta), the ancient capital of Malta (now Citta Vecchia, Old City), is distinctly seen at the distance of about five miles; and on looking toward the bay from the top of the church on the summit of the hill whereon the city stands, it occurred to the present writer that the people of the town might easily from this spot have perceived in the morning that a wreck had taken place; and this is a circumstance which throws a fresh light on some of the circumstances of the deeply interesting transactions which ensued."—Alexander's *Kitto*. (See ch. 28: 2).

5. Malta was also in the track of ships between Alexandria and Puteoli (ch. 28: 11); and a ship in going from Malta might very naturally touch at Syracuse, and at Rhegium, on its way to Puteoli (ch. 28: 12, 13).

It has been objected that the inhabitants are called barbarians; that there are no venomous serpents on the island, and that dysentery is there unknown (ch. 28: 2, 3, 8). But the term "barbarians" does not necessarily mean that those thus designated were uncivilized; but that they spoke neither Latin or Greek. The inhabitants of Malta at this time spoke a Semitic dialect, probably the Phœnician; that spoken by the people of Carthage. As to *serpents*, it is not strange that they have been exterminated from a small island, where the population has become exceedingly dense. But this by no means proves that there were none when the island was more sparsely inhabited, and some of the forests were still standing. In regard to *dysentery*, Mr. Smith states, on the authority of a physician in the island, that such a disease is not uncommon in Malta. But such objections are of small moment, while the positive arguments really amount to a demonstration.

§ 57. It was about the first of November when PAUL was shipwrecked AT MELITA. The "three days," in ver. 7, indicate the time that Paul, Luke, Aristarchus, and probably the centurion Julius, were guests of Publius, before the miracle of healing occurred.

Concerning *Melita* and the place of shipwreck, see preceding section. It may be added, that Malta was originally colonized by the Phœnicians, and at this time constituted a part of the Roman province of Sicily, and was governed by a deputy under the governor of Sicily. It illustrates the accuracy of Luke that he speaks of Publius, as *the chief*, or *first man* of the island (ver. 7.) This does not occur, as the title of any governor of Malta, in any ancient author; but it has been found in two inscriptions, one in Greek and the other in Latin, which were discovered at Citta Vecchia (Old City),

near St. Paul's Bay, the very place where Publius probably resided, and entertained Paul and others. A few years before Paul's visit, corsairs from Cilicia made Melita a frequent resort, which is an evidence that it may have been thinly inhabited, and well wooded (ver. 3.)

§ 58. From the note of time, "after three months," it may be inferred that Paul began his JOURNEY FROM MELITA TO ROME about the first of February, A. D. 61. The three months probably embraced November, December, and January.

Luke continues the narrative with the minuteness and accuracy of an eye-witness. Thus the ship in which they sailed from Melita was from Alexandria, which is *in harmony with the grain and other trade* between that city and Italy. It had the sign, *The Twin Brothers*, that is, of Castor and Pollux, fabled as the twin sons of Jupiter and Leda, and regarded as the guardian deities of sailors. Their figure heads were very frequently painted or carved on the prow of ancient vessels.

They touch at *Syracuse*, the capital of Sicily, situated on the east coast of that island, about eighty miles, or a day's sail, north of Melita. It was made up of five cities, and hence probably its plural termination in the original. They tarry three days, perhaps, for purposes of trade.

From thence, they "*made a circuit*," and arrive at Rhegium (ver. 13), which probably means that on account of contrary or unfavorable winds they sailed in a zigzag course by tacking. Mr. Smith supposes a northwest wind, and that they worked windward, following the windings of the coast. Mr. Lewin thinks the wind was westerly, and that they stood out to sea, and came to Rhegium in a circuitous course. He had a friend who once made the voyage by a similar circuit for a similar reason. But there is nothing in the word, used by Luke, to determine the case with exactness.

Rhegium, now called Reggio, stands on the Italian side of the Straits of Messina, which are here about six miles wide. Here they remain a day, as it would seem, waiting for more favorable weather.

Then a *south wind sprang up* (ver. 13), which was favorable both for taking them through the Straits of Messina, and to Puteoli, about one hundred and eighty miles north. Dr. Howson estimates that the voyage could be accomplished in twenty-six hours, which accords with the account of Luke, who says that "on the second day we came to Puteoli." From Strabo, Heroditus, and Pliny, we learn that the rate of sailing among the ancients, with a favorable wind, was from six to seven miles an hour. So the voyage would take more than one day; but not necessarily more than two.

Puteoli, now Pozzuoli, was the principal sea-port of southern Italy, situated near the north extremity of the Bay of Naples, and about seven miles northwest of the city of that name. Its extensive grain trade is largely illustrated in ancient writers. Seneca informs us that the grain vessels of Alexandria had

the peculiar privilege of coming into the harbor of Puteoli with all the sails set, whereas other vessels were compelled to lower their topsails. Thus, it has been said, we know the very manner in which this vessel, bearing Paul, entered into port. Titus, at one time, came to Rhegium from Alexandria, and from thence sailed in a merchant vessel to Puteoli. (Suet. *Tit.* V.) The Jews were accustomed to land and embark here, in their journeys to and from Rome. (Josephus *Antiq.*, 18 : 7. 2.) The commercial relations with Alexandria, and the large number of Jews there, would lead us to expect a colony of Jews at Puteoli. And so we are positively informed by Josephus, who speaks of the Jews at Dicearchia, the original name of Puteoli. (*Antiq.*, 17 : 12. 1.) Accordingly, Paul found brethren there (ch 28 : 14), who entreated them to tarry seven days; and it would appear that the invitation was accepted. This accounts for the intelligence of Paul's landing having reached the disciples at Rome, so long before his arrival there.

On leaving Puteoli, the centurion and his company would naturally go to Capua, eighteen miles, where they would come upon the celebrated Appian Way, which led direct to Rome. From Capua to Rome was about one hundred and twenty-five miles.

The *Market of Appius* (ver. 15) was a small inland town, named after Appius Claudius, the constructor of this part of the road. It is mentioned by both Cicero and Horace. It was forty-three miles southeast of Rome. Indeed the forty-third mile-stone is preserved there.

The Three Taverns, or shops (ver. 15), was another obscure town on the Appian Way, ten miles from the Market of Appius, and thirty-three miles southeast of Rome. It was near the modern Cisterrea, just at a point where a road came in from Antium on the coast. This was a convenient meeting-place of travelers.

Upon Paul's arrival at Rome, he was delivered by the centurion to the prefect of the pretorian or imperial guard, who, in the spring of A. D. 61, was the celebrated Burrus. (See on § 50. *Time of the recall of Felix*, etc., 5.) The pretorian camp was first organized by Sejanus, the favorite of Tiberius; its commander was a person of great influence; but, generally, there were two commanders, as its power was regarded too great to be entrusted to one person. According to Pliny, prisoners from the provinces were usually entrusted to the pretorian prefect. This was the case with Herod Agrippa I., when a prisoner at Rome. (Josephus *Antiq.*, 18 : 6. 6.) The latter was permitted to dwell in a house by himself. (*Antiq.*, 18 : 6. 11.) The same privilege was accorded Paul (ch. 28 : 16, 30). Probably the favorable report of Festus and Agrippa, the story of Julius the centurion about their shipwreck, and his influence in Paul's behalf, resulted in according him this privilege.

Thus Paul had the opportunity of preaching the gospel to all who came to him. He was, however, under the charge of the guard, and by frequent

changes would become acquainted with pretorian soldiers generally. Thus, in Phil. 1: 12–14, Paul says "that the things which happened unto me, have fallen out rather unto the progress of the gospel; so that my bonds became manifest in Christ throughout the whole pretorian guard, and to all the rest."

The pretorian guard embraced the officers and the soldiers of the imperial guard. There were "the saints . . . . of Cæsar's household" (Phil. 4: 22), which may indicate high officials and courtiers, as well as slaves and freedmen; but the latter are probably meant.

The *pretorian camp* was, at that time, situated outside of the city walls. It is "still visible in the great rectangular projection in the walls, on the northeast of the city."

The *Church at Rome* was probably organized by the "sojourners from Rome," converted on the Day of Pentecost (ch. 2: 10). It was first composed chiefly of Jews; but when Claudius banished all Jews from Rome, it became mostly Gentile. After the edict was reversed, many Christians came and settled there. Aquila and Priscilla, and others of Paul's friends, were among the leading workers. (Rom. 16: 3–14.)

§ 59. PAUL arrived AT ROME near the end of February, or about the first of March, A. D. 61. His imprisonment continued "two whole years," during which time he abode in his own hired dwelling, doubtless within, or near, the precincts of the pretorium (ch. 28: 30). There is the best reason for believing the tradition that Paul's case then came before the emperor, and was decided in his favor. Nero was noted for the precision which he demanded of the pleaders, and his carefulness in delivering his judgments, after consulting competent advisers. The language of Luke (ver. 30), implies that a change occurred in Paul's condition after two years. If he had been martyred, Luke certainly would have recorded the fact; if his imprisonment had continued longer than two years, he would hardly have stated the time with so much precision; the conclusion is that Paul was set at liberty. This occurred probably in the spring of A. D. 63.

The "three days" (ver. 17) were very probably spent in resting, and receiving visits from Christian brethren. In his words to the chief of the Jews—rulers in the synagogues and other influential men among them—Paul affirms, as he had before to King Agrippa, that it was for "the hope of Israel" he suffered (ch. 26: 6). Similar to this language are his words to the Ephesians, which he wrote during this imprisonment: "I am an ambassador in chains." (Eph. 6: 20).

Jews at this time were *numerous in Rome;* some of them wealthy and influential. There were so many of them at Rome in the days of Archelaus, the son of Herod the Great, that when ambassadors came from Jerusalem

to petition the emperor against him, they were supported by over eight thousand Jews, resident in Rome (Josephus *Antiq.*, 17: 2. 1). In the apostolic age, they have been estimated as high as twenty or thirty thousand. They were, indeed, banished by Claudius; but this decree was reversed on the accession of Nero, if not before. Multitudes returned, and enjoyed toleration and prosperity, under the mild government of the early years of Nero. The marriage of Nero to Poppæa, a Jewess, was somewhat favorable to the Jews. Still their situation was not as secure as they could desire, and they were anxious not to displease the authorities. Their considerate treatment of Paul, at first, may be partly explained by their having seen the favorable treatment he was receiving from the prefect of the imperial body-guard.

The quotation from Isa. 6: 9, 10, is almost exactly from the Septuagint Version. This passage is quoted oftener than any other from the Old Testament, being found six times. (Ch. 28: 26, 27; Matt. 13: 4; Mark 4: 12; Luke 8: 10; John 12: 40; Rom. 11: 8.)

By comparing ver. 31 with Eph. 6: 18–20; Phil. 2: 23, 24; and Philemon 8, 9, 22, we find a general agreement in regard to the freedom and boldness with which he preached the gospel as a prisoner. So also in Col. 4: 2, 3, 18. From the last two references it appears that Paul was expecting to be set at liberty soon. From these and other passages it is evident that he wrote his Epistles to the *Colossians*, to *Philemon*, to the *Ephesians*, and to the *Philippians* during this imprisonment, probably in the last year—the first three in the autumn of A. D. 62, and the last in the early part of A. D. 63. About the time of writing to the Colossians Paul wrote an Epistle to the *Laodiceans*, which has been lost. (Col. 4: 16.)

It was during these two years that *Luke wrote the Acts* of the Apostles. While at Cesarea, writing his Gospel (A. D. 58–60), he had opportunity for gathering materials for the first part of the Acts, and at Rome he enjoyed constant intercourse with Paul, and his assistance in narrating any portion of his labors.

The companions of Paul during his imprisonment were Luke, who came with him (ch. 28: 16), and who was still with him, when he wrote to the Colossians (ch. 4: 14), and to Philemon (ver. 24); Aristarchus, a companion from Philippi, and Epaphras, and Onesimus from Colosse (Col. 1: 7; 4: 9, 10; Philem. 24); Epaphroditus from Phillippi (Phil. 2: 25–30; 4: 18); Timothy, who came to him after his arrival at Rome (Col. 1: 1; Phil. 1: 1; 2: 19; Philem. 1); Mark, cousin of Barnabas and Demas (Philem. 24; Col. 4: 10); and Tychicus of Asia, a companion from Corinth and the bearer back of Epistles to his native province. (Ch. 20: 4; Col. 4: 7; Eph. 6: 21.)

On Paul's preaching at Rome, see on § 58, near its close. Tacitus speaks of "a great multitude" of Christians who perished in the Neronian persecution of A. D. 64. Clement testifies to the same.

Much ingenuity has been spent upon the possible acquaintance of Paul with Seneca, the Stoic philosopher, the teacher of Nero, and the friend of Burrus. Gallio, the brother of Seneca, was then at Rome; and when proconsul at Corinth, had known Paul, and had protected him from the malice of the Jews (ch. 18: 12–17). He probably had official relations with Burrus as prefect of the pretorian guard. Christians were numerous, or became so, before the persecution in A. D. 64, when "vast multitudes" suffered tortures and death. Paul was known among the whole of the imperial guard, and among some of Cesar's household, as a noted Christian leader. He came favorably recommended to Burrus, and was accorded special privileges. It would seem probable that both Gallio and Seneca knew of his presence in Rome; and possibly both may by chance have met him there. But that Seneca, the proud, wealthy, and eloquent philosopher, should have cultivated the acquaintance of Paul, is quite improbable. The correspondence of Paul and Seneca, mentioned by Jerome, is unworthy of either, and is doubtless a forgery; and the story of the conversion of Seneca a pious fiction. See Lightfoot, "Com. on Epistle to Philippians," p. 271 f.

§ 60. Commentators and chronologists are divided as to PAUL'S SUBSEQUENT LABORS AND SECOND IMPRISONMENT. Some hold that Paul was never released, but that his imprisonment terminated with his martyrdom. So Eichhorn, Winer, De Wette, Wieseler, Meyer, Davidson, and others. But Hug, Gieseler, Neander, Olshausen, Lange, Alford, Lewin, Howson, Hackett, Ellicott, Lightfoot, and others, hold that Paul was acquitted; and that he visited Macedonia, Achaia, Crete, proconsular Asia, preaching the gospel, and perhaps accomplished his intended journey to Spain; that he was imprisoned a second time at Rome, and there suffered martyrdom.

The latter seems to be the true view. (1) In the preceding section we noticed that Paul's release from his imprisonment was a fair inference from Luke's account (ch. 28: 30). (2) It was certainly his expectation, when he wrote to the Philippians, that he would come to them shortly, and to Philemon, requesting him to prepare for him a lodging (Phil. 2: 24; Philem. 22). (3) In his Epistles to Titus and Timothy, he speaks of journeys and a visit to the east, not mentioned in the Acts. Thus he appears to have gone to Ephesus and Macedonia (1 Tim. 1: 3); to have been at Crete, and probably at Nicopolis (Tit. 1: 5; 3: 12); at Corinth, and at Miletus (2 Tim. 4: 20). Various attempts have been made to harmonize these statements with the narnative in the Acts, but with poor success. For example, Paul wrote his Second Epistle to Timothy when he was expecting martyrdom (2 Tim. 4: 6–8); and near its end, he says: "Trophimus I left at Miletus sick" (ver. 20). Now this could not have been on his fifth visit to Jerusalem; for Trophimus then went with him (ch. 20: 4, 15), and proved the innocent occasion of Paul's arrest (ch. 21: 29). The natural inference is that Paul was at Miletus after-

ward; and since it could not have been during his imprisonments at Cesarea and Rome, we are led to infer his acquittal. To place it earlier seems unnatural and arbitrary.

(4) The testimony of ecclesiastical tradition concurs in this view. Clement of Rome, who wrote about A. D. 95, says of Paul: "Having gone to the boundary of the west, and borne witness before the governors, he departed from the world."—(*Ad. Corinth, c. 5*). As Clement wrote from Rome, "the boundary of the west" refers naturally to Spain or Britain. (Compare Rom. 15: 24). In the Muratorian Canon, written about A. D. 180, a fragmentary passage seems to imply a journey of Paul from Rome to Spain. Eusebius (died A. D. 340) informs us that "Paul, after pleading his cause, is said to have gone forth again to preach the gospel, and afterward came to Rome a second time, where he finished his life with martyrdom. (*Hist. Eccl.* 2: 22). Jerome (died A. D. 419) tells us that "Paul was dismissed by Nero, that he might preach the gospel in the west." To the same effect, Chrysostom, Theodoret, and others of the fathers. If Paul had not been released, we would naturally expect some reference to it in the early traditions of the church; but no such reference has come down to us.

In the Scripture arrangement of this section are several passages, bearing upon Paul's labors after his release, and on his record and final imprisonment. To these might be added Heb. 13: 23 (if with a number of authorities we regard Paul as the more probable writer of the Epistle to the Hebrews), "Know ye that our brother Timothy has been set at liberty; with whom, if he come shortly, I will see you."

If Paul was liberated in the spring of A. D. 63, he probably went to Macedonia and Asia Minor, accompanied, perhaps, by Timothy (Phil. 1: 23–26; Philem. 1: 22.) In the spring of A. D. 64, he may have undertaken his long intended visit to Spain. (Rom. 15: 22–24.) This visit rests on a tradition, and has no Scripture support except Paul's intention and expectation, as expressed in his Epistle to the Romans. It may be regarded as probable. Returning in the spring of A. D. 65, he may have avoided Rome, on account of the persecution of Christians, going to Ephesus, and thence to Macedonia (1 Tim. 1: 3). Here he probably wrote his First Epistle to Timothy, whom he had left in charge of the Ephesian Church. After this he visits Crete, in company with Titus, whom he left in that island (Tit. 1: 5). About the spring of A. D. 66, he may have left Crete, and visited Ephesus again (1 Tim. 3: 14), where Alexander the coppersmith did him much evil (2 Tim. 4: 14); then passing through Miletus, he left Trophimus there sick (2 Tim. 4: 20); touching at Troas, he left his cloak with Carpus (2 Tim. 4: 13); and passing on to Corinth, Erastus, who had been a companion in travels, remained there. Probably at one of these places Paul wrote his Epistle to Titus. From Corinth he proceeded to Nicopolis, where he had determined to pass

the winter (Tit. 3: 12). Here he may have been arrested, and sent to Rome a second time for trial.

He is treated with greater severity in his second imprisonment than in his first (2 Tim. 1: 16; 2: 9). In his first defence he appears to have been successful (2 Tim. 4: 16, 17); but he foresaw approaching danger, and as he drew near his final hearing he had a presentiment of approaching martyrdom (2 Tim. 4: 6, 8). Eusebius says: "Paul is said to have been beheaded at Rome, and Peter to have been crucified under Nero. This account is confirmed by the fact that the names of Peter and Paul still remain in the cemeteries of that city, even to this day." According to the chronicle of Eusebius, Paul's martyrdom occurred in the thirteenth year of Nero, or A. D. 67. But Jerome informs us that Paul was beheaded in the fourteenth year of Nero, A. D. 68, on the road to Ostia. Epiphanius places it in the twelfth year of Nero, A. D. 66. And with him agrees the unknown author of the "Martyrdom of St. Paul." If he was martyred on June 29th, the day assigned by tradition, it could not have been in A. D. 68, for Nero committed suicide on June 11th of that year. Jerome probably intended to follow the notation of Eusebius, and was in some way misled in the date. If Paul made his intended visit to Spain, his martyrdom may be placed in A. D. 67; but if not, then we may fix the date in A. D. 66. The probability of this visit makes the former date the more probable.

In concluding these brief and fragmentary notes, it is but right that we should again emphasize the accuracy of Luke. The book of the Acts contains its own evidence to the truthfulness of its narrative. Whether we examine its contact with the Old Testament Scriptures, or with the Epistles of Peter, James, or Paul, or with the writings of profane historians, or with the coins and monuments of the apostolic age, or with recent discovery and the latest scientific investigations, the result is always the same. Luke wins your confidence and keeps it.

"Minute usages, topographical peculiarities, and kindred points may be found in nearly every paragraph, and each and every such reference can be used as a test of accuracy. The test has been applied. Volume after volume has been written on the subject. Every journey has been retraced; every voyage has been remade, for the express purpose of verifying the narrative. Sometimes it has been thought that the writer made a mistake; but in nearly every such instance renewed investigation, in a few cases new discoveries by travelers, have shown the accuracy of the record. It has fairly stood every test, and may well be regarded as the book of history (of all times) which has been proven the most exact."—*Matthew B. Riddle.*

"Examine and compare the secular historians from Herodotus to Macaulay, and the church historians from Eusebius to Neander, and Luke need not fear a comparison. No history of thirty years has ever been written so truthful and

impartial; so important and interesting; so healthy in tone and hopeful in spirit; so aggressive and yet so genial; so cheering and inspiring; so replete with lessons of wisdom and encouragement for work in spreading the gospel of truth and peace; so simple and modest, as the Acts of the Apostles."—*Dr. P. Schaff*, Church Hist. Vol. I., p. 739.

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THE EPISTLES AND REVELATION

In the Improved Version of 1891

ARRANGED IN CHRONOLOGICAL ORDER FOR READING AND STUDY

INTRODUCTORY.

THE Epistles and the Revelation are added in the following pages, in their most probable chronological order, to facilitate the study of them in connection with that of the Acts. Each book in the New Testament has its historical setting, and is best understood in its historical relations. The Gospels prepare the way for the Acts of the Apostles, and the Acts is introductory to the writings of James and Peter, John and Paul. The Gospel of John, however, with its higher spiritual truth, is closely connected with his Epistles, and may be profitably read in connection with those Epistles. In reading the four Gospels, the common order of Matthew, Mark, Luke, and John is excellent and perhaps the best for practical purposes, and for studying their historical relations. Some would prefer to begin with Mark, which has advantages as a vivid summary and chronological outline.

In reading the Epistles the necessity of a historic arrangement becomes more apparent. It does not seem fitting to delay the simple teachings and practical lessons of James to near the end of the New Testament writings, nor to defer the earlier Epistles of Paul to the Thessalonians to the last of his Epistles to the churches, nor to read his most elaborate Epistle to the Romans before the preparatory and earlier Epistle to the Galatians. But while the Epistles should be read in their historical relation to one another, they should also be read in their connection with the Acts. These various demands, from both the historic narrative and the epistolary teaching, can best be met, I think, by arranging the Epistles in chronological order. Thus we shall best be able to trace the progress of revelation and the growth of doctrine in the New Testament.

In the Harmonic Arrangement of the Acts, which was prepared a few years ago, such passages from other parts of the New Testament were placed at the bottom of the pages of the Acts as seemed necessary to confirm or supplement the narrative. But more than this is often desirable. It will be found helpful to read the Epistles in connection with the history of the time and occasion when each was written. To meet these requirements the following chronological arrangement of the Epistles and the Revelation has been made. It is not presented as the best that can be made, for there are historic and chronological questions not fully settled, but it is one which will be found serviceable in putting the Epistles into their true historic relations, and upon the whole is preferred for the purposes intended.

OUTLINE—FIRST GROUP.

THE EARLIER EPISTLES.

I. The General Epistle of James.
II. Paul's First Thessalonians. } SECOND MISSIONARY JOURNEY.
III. Paul's Second Thessalonians. }

SECOND GROUP.

EPISTLES OF PAUL'S THIRD MISSIONARY JOURNEY.

I. Galatians.
II. First Corinthians.
III. Second Corinthians.
IV. Romans.

THIRD GROUP.

EPISTLES OF PAUL'S FIRST ROMAN IMPRISONMENT.

I. Philippians.
II. Colossians.
III. Philemon.
IV. Ephesians.

FOURTH GROUP.

EPISTLES OF PAUL'S FOURTH MISSIONARY JOURNEY.

I. First Timothy.
II. Titus.

FIFTH GROUP.

EPISTLES OF THE PERIOD OF SUFFERING AND THE JEWISH WAR.

I. First Epistle of Peter.
II. The Epistle to the Hebrews.
III. The Epistle of Jude.
IV. Second Epistle of Peter.
V. Paul's Second Epistle to Timothy.

SIXTH GROUP.

EPISTLES OF THE LAST APOSTOLIC DAYS.

I. First John.
II. Second John.
III. Third John.
IV. The Revelation.

All these Epistles are addressed to Christians, either to churches or individuals, and they throw light upon the condition of their inner and outer Christian and church life. In the first group we have the practical truths taught to early Jewish and Gentile believers. Christian living is emphasized; and in suffering and conflict there is a hopeful looking forward to the return of the Lord. In the second group we are ushered in upon the conflicts arising from the conversion of the Gentiles, and the placing of them on an equal footing with

Jewish Christians. We have the great fundamental doctrines which are the antidote of Judaism, and a practical illustration of settling doctrinal or other differences in a church. In the third group we view the middle wall of partition broken down between Jew and Gentile. Christians are new men, redeemed by Christ, belonging to heaven yet living on the earth, though not of it. Christ is their Head, and a perfect church is his ideal. The conflict is waged with spiritual powers, and Christians are clad in the whole armor of God. In the fourth group you come upon the local church as it existed for work in the world, founded upon God's word, sound in faith, sound in doctrine, with its chosen godly pastors and deacons. In the fifth group we behold Christians in the midst of sufferings, persecutions, and discouragements, yet cheered by the promises of God, by the sufferings and risen life of Christ. The shadows of the old dispensation are passing away; the glories of the new are filling the vision. The overthrow of all opposition is assured, and the victory and the crown. In the sixth group we are brought to the highest Christian realization, fellowship with the Father and with his Son, Jesus Christ, through the indwelling of the Eternal Spirit. That we may enjoy this highest state and guard against marring its fellowship, comes the final warning, "Little children, keep yourselves from idols." Failures in enjoying this fellowship are illustrated in the Epistles to the seven churches. The conflict of Christianity in the world, the overthrow of the powers of darkness, the complete deliverance of Christ's people, and the blessed realization of final and everlasting victory, closes the scene, and leaves the waiting disciple longing for his Lord.

Some after reading the Acts and the Epistles in the chronological order marked out, may desire to modify the order a little by a different grouping. This can be done by reading—First, those Epistles written from a Jewish point of view, James, First Peter, Hebrews, Jude, Second Peter, Revelation. Second, those written from the Gentile standpoint, which would include all the Epistles of Paul. Third, those from the higher point of John's view. All of these groups may properly be followed by the Revelation, a fitting conclusion of them all.

These remarks, and those preceding each Epistle, are merely suggestive, designed to help facilitate the use of the book and the reading of the Epistles in connection with the Acts.

The Improved version of 1891 is chosen for the Epistles and Revelation, because it represents the best Greek text, and is upon the whole the best popular expression of the original in English. Every good translation throws light upon Scripture truth. The reading of this and of the excellent version of 1881 in connection with the Common version will prove a profitable exercise to the painstaking student. To general readers, however, the one version will be all-sufficient. What we especially need to know is what the writers say, what they mean, and what that meaning has to do with us and the world around us.

HIGHTSTOWN, N. J., 1897.

THE EARLIER EPISTLES.

I. The General Epistle of James.

THE EPISTLES OF PAUL'S SECOND MISSIONARY JOURNEY:

II. First Thessalonians.
III. Second Thessalonians.

THE GENERAL LETTER OF JAMES.

James the brother of our Lord was the leader of the church at Jerusalem from A. D. 44 (Acts 12 : 17; 15 : 13; 21 : 18; Gal. 1 : 19), till his martyrdom in A. D. 63, after the death of Festus. His Epistle appears to be the earliest in date and in spirit of the New Testament Epistles. He writes as a Jewish Christian, and presents the law of the new faith as a complete revelation of the will of God. He makes no reference to the later controversies about circumcision and the Mosaic law, or to the place of Gentiles in the church. It was written at Jerusalem, and intended to help Jewish believers who still shared in the worship of the synagogue. Some would place it later, but its probable date is A. D. 45–50. It should be read after the twelfth chapter of the Acts, and compared with Acts 15 : 13–18, 23–26. See note, § 28, p. 202.

I. [1] James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are in the Dispersion, greeting.

[2] Account it all joy, my brethren, when ye fall into manifold temptations, [3] knowing that the proving of your faith works patience. [4] And let patience have a perfect work, in order that ye may be mature and complete, in nothing lacking.

[5] But if any one of you is lacking in wisdom, let him ask from God, who gives to all simply, and upbraids not, and it will be given him. [6] But let him ask in faith, nothing doubting; for he that doubts is like a wave of the sea driven by the wind and tossed. [7] For let not that man suppose that he will receive anything from the Lord; [8] a man of two minds, unstable in all his ways.

[9] But let the lowly brother glory in his exaltation; [10] and the rich, in his humiliation; because as the flower of grass he will pass away. [11] For the sun rises with the burning heat, and withers the grass, and its flower falls off, and the beauty of its appearance perishes; so also will the rich man fade in his goings.

[12] Happy is a man that endures temptation; because, when he becomes approved, he will receive the crown of life, which He has promised to those who love him. [13] Let no one say when he is tempted, I am tempted from God; for God can not be tempted with evil, and himself tempts no one. [14] But each one is tempted, when by his own desire he is drawn away and enticed. [15] Then

desire, having conceived, bears sin; and sin, when completed, brings forth death. 16 Be not deceived, my beloved brethren. 17 Every good gift and every perfect gift is from above, coming down from the Father of the lights, with whom there is no variableness, or a shadow caused by turning. 18 Of his own will he brought us forth with the word of truth, that we should be a kind of first-fruits of his creatures.

19 Ye know this, my beloved brethren. But let every man be swift to hear, slow to speak, slow to wrath; 20 for a man's wrath works not God's righteousness. 21 Wherefore, putting off all filthiness and excess of wickedness, receive with meekness the implanted word, which is able to save your souls.

22 But become doers of the word, and not hearers only, deceiving yourselves. 23 Because if any one is a hearer of the word, and not a doer, he is like a man beholding his natural face in a mirror. 24 For he beheld himself, and has gone away; and straightway he forgot what manner of man he was. 25 But he who looks into a perfect law, the law of freedom, and remains by it, becoming not a forgetful hearer, but a doer of work, this man shall be happy in his doing. 26 If any one thinks that he is religious, while he bridles not his tongue, but deceives his heart, this man's religious service is vain. 27 A pure and undefiled religious service before God and the Father is this: To visit orphans and widows in their affliction; to keep himself unspotted from the world.

II. 1 My brethren, hold not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. 2 For if there enter into your synagogue a man with a gold ring, in bright clothing, and there enter in also a poor man in mean clothing; 3 and ye show regard to him that wears the gay clothing, and say, Sit thou here in a good place, and say to the poor man, Stand thou there, or, Sit under my footstool; 4 are ye not partial in yourselves, and become evil thinking judges? 5 Hearken, my beloved brethren. Did not God choose the poor as to the world to be rich in faith, and heirs of the kingdom which he promised to those who love him? 6 But ye dishonored the poor man. Do not the rich oppress you, and is it not they that drag you before the judgment-seats? 7 Do not they blaspheme the worthy name by which ye are called?

8 If however ye fulfill the royal law, according to the scripture, Thou shalt love thy neighbor as thyself, ye do well. 9 But if ye have respect to persons, ye commit sin, being convicted by the law as transgressors. 10 For whoever keeps the whole law, and yet sins in one point, has become guilty of all. 11 For he who said, Do not commit adultery, said also, Do not kill. Now if thou dost not commit adultery, but killest, thou hast become a transgressor of the law. 12 So speak, and so do, as men that are about to be judged through a law of freedom. 13 For judgment is merciless to him that showed no mercy. Mercy glories over judgment.

14 What does it profit, my brethren, if any one say that he has faith, and have not works? Can the faith save him? 15 If a brother or a sister be naked, and in lack of daily food, 16 and one of you say to them, Go in peace, be warmed, and be filled, but ye give them not the things needful for the body, what does it profit? 17 Even so faith, if it has not works, is dead in itself. 18 But some one will say, Thou hast faith, and I have works; show me thy faith apart

from the works, and I will show thee the faith by my works. 19 Thou believest that God is one. Thou doest well; even the demons believe, and shudder. 20 But wilt thou know, O vain man, that faith apart from works is idle? 21 Was not Abraham our father justified by works, when he offered Isaac his son on the altar? 22 Thou seest that faith wrought with his works, and by works was faith perfected. 23 And the scripture was fulfilled which says, And Abraham believed God, and it was reckoned to him for righteousness; and he was called, God's Friend. 24 Ye see that by works a man is justified, and not by faith only. 25 And in like manner, was not also Rahab the harlot justified by works, when she received the messengers, and sent them out by another way? 26 For as the body apart from the spirit is dead, so also faith apart from works is dead.

III. 1 My brethren, become not many of you teachers, knowing that we shall receive greater condemnation. 2 For in many things we all sin. If any one sins not in word, this is a perfect man, able to bridle also the whole body. 3 Now if we put the bridles into the horses' mouths, that they may obey us, we turn about their whole body also. 4 Behold also the ships, though they are so great, and driven by fierce winds, are turned about by a very small helm, whithersoever the helmsman wishes. 5 So the tongue also is a little member, and boasts great things. Behold, how great a forest is kindled by how small a fire! 6 And the tongue is a fire: that world of iniquity among our members is the tongue, which defiles the whole body, and sets on fire the course of life, and is set on fire by hell. 7 For every nature of wild beasts and birds, of creeping things and things in the sea, is tamed, and has been tamed, by human nature. 8 But the tongue no man can tame; a restless evil, full of deadly poison. 9 Therewith we bless the Lord and Father; and therewith we curse men, who have been made after the likeness of God. 10 Out of the same mouth comes forth blessing and cursing. My brethren, these things ought not so to be. 11 Does the fountain, out of the same opening, send forth the sweet and the bitter? 12 Can a fig-tree, my brethren, yield olives, or a vine figs? Neither can salt water yield sweet.

13 Who is wise and intelligent among you? Let him show, by his good conduct, his works in meekness of wisdom. 14 But if ye have bitter jealousy and party spirit in your hearts, do not glory and lie against the truth. 15 This wisdom is not one that comes down from above, but earthly, natural, demoniacal. 16 For where there is jealousy and party spirit, there is tumult and every bad deed. 17 But the wisdom from above is first pure, then peaceable, yielding, easily persuaded, full of mercy, and good fruits, without partiality, unfeigned. 18 And the fruit of righteousness is being sown in peace, by those who are working peace.

IV. 1 Whence are wars, and whence are battles among you? Are they not hence, from your pleasures that war in your members? 2 Ye desire, and have not; ye kill, and envy, and cannot obtain; ye fight and war. Ye have not, because ye ask not; 3 ye ask, and receive not, because ye ask amiss, that ye may spend it in your pleasures. 4 Adulteresses, know ye not that the friendship of the world is enmity with God? Whoever therefore wishes to be a friend of the world makes himself an enemy of God. 5 Or do ye think that the Scripture

[a] says in vain, the Spirit he made to dwell in us has jealous longings? [6] But he gives the more grace. Wherefore he says,

God resists the proud,
But gives grace to the lowly.

[7] Submit yourselves therefore to God. But resist the devil, and he will flee from you. [8] Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded. [9] Sorrow, and mourn, and weep; let your laughter be turned into mourning, and your joy into heaviness. [10] Humble yourselves in the sight of the Lord, and he will exalt you.

[11] Do not speak against one another, brethren. He that speaks against a brother, or judges his brother, speaks against the law, and judges the law. But if thou judgest the law, thou art not a doer of the law, but a judge. [12] One is the lawgiver and judge, he who is able to save and to destroy. But who art thou that judgest thy neighbor?

[13] Come now, ye that say, To-day or to-morrow we will go into this city and spend one year there, and trade, and get gain; ([14] whereas ye know not what belongs to the morrow; what is your life? for ye are a vapor, that appears for a little time, and then vanishes;) [15] instead of your saying, If the Lord will, we shall both live, and do this or that. [16] But now ye glory in your boastings. All such glorying is evil. [17] To one therefore that knows to do good, and does it not, to him it is sin.

V. [1] Come now, ye rich, weep, howling, for your sorrows that are coming on you. [2] Your riches are corrupted, and your garments are become moth-eaten. [3] Your gold and silver are rusted; and the rust of them will be a testimony against you, and will eat your flesh as fire. Ye heaped up treasure, in the last days. [4] Behold, the wages of the workmen who reaped your fields, which is fraudulently kept back by you, cries out; and the cries of those who reaped have entered into the ears of the Lord of Sabaoth. [5] Ye have been luxurious on the earth, and lived in pleasure; ye have nourished your hearts in a day of slaughter. [6] Ye have condemned, ye have killed the righteous one; he does not resist you.

[7] Be patient, therefore, brethren, until the coming of the Lord. Behold, the husbandman waits for the precious fruit of the earth, being patient over it, till it receive the early and latter rain. [8] Be ye also patient; establish your hearts, because the coming of the Lord has drawn nigh. [9] Murmur not one against another, brethren, that ye be not judged. Behold, the judge stands before the doors. [10] Take, brethren, the prophets, who spoke in the name of the Lord, for an example of affliction, and of long-suffering. [11] Behold, we count those happy who patiently endured. Ye have heard of the patience of Job, and have seen the end of the Lord's dealings; that the Lord is very pitiful, and of tender mercy.

[12] But above all things, my brethren, swear not; neither by the heaven, nor

[a] *Or*, speaks in vain? Does the Spirit which he made to dwell in us long unto envying?

by the earth, nor by any other oath; but let yours be the yea, yea, and the nay, nay; that ye fall not under condemnation.

13 Is any afflicted among you? let him pray. Is any cheerful? let him sing
praise. 14 Is any sick among you? let him call for the elders of the church:
and let them pray over him, anointing him with oil in the name of the Lord.
15 And the prayer of faith will save the sick and the Lord will raise him up;
and if he have committed sins, it will be forgiven him.

16 Confess therefore your sins to one another, and pray for one another, that
ye may be healed. The prayer of a righteous man avails much in its working.
17 Elijah was a man of like nature with us; and he prayed earnestly that it
might not rain, and it rained not on the land for three years and six months.
18 And again he prayed, and the heaven gave rain, and the earth brought forth
its fruit.

19 My brethren, if any one among you be led astray from the truth, and one
turn him; 20 let him know, that he who turns a sinner from the error of his way,
will save a soul from death, and will cover a multitude of sins.

THE FIRST LETTER OF PAUL TO THE THESSALONIANS.

The two Epistles to the Thessalonians are the earliest we have of Paul's writings, and differ from his later ones in the elementary principles discussed and applied. They needed these instructions, since they had been largely gathered from those who had turned from idols to the living and true God, and had been taught to look for the speedy coming of the Lord. In the First Epistle, Paul encourages them to bear hopefully their severe trials and persecutions; he warns them against impurity and idleness, unruliness and strife; further he instructs them regarding the second coming of Christ, and exhorts them to the practice of Christian virtues. The letter was written from Corinth (see on p. 215, last paragraph), probably in A. D. 53, or early A. D. 54. The reasons for preferring the later date are given on pp. 215–218. In regard to Thessalonica, see § 32, pp. 208, 209. It should be read after Acts 18 : 1–11.

I. 1 Paul, and Silvanus, and Timothy, to the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you, and peace.

2 We give thanks to God always for you all, making mention of you in our
prayers; 3 remembering without ceasing your work of faith, and labor of love,
and patience of [a] hope in our Lord Jesus Christ, before God and our Father;
4 knowing, brethren beloved by God, your election; 5 because our gospel came
not to you in word only, but also in power, and in the Holy Spirit, and in much
fullness; even as ye know what manner of men we became toward you, for
your sake. 6 And ye became imitators of us, and of the Lord, having received
the word in much affliction, with joy of the Holy Spirit; 7 so that ye became an
example to all that believe in Macedonia and in Achaia. 8 For from you has
sounded forth the word of the Lord, not only in Macedonia and Achaia, but in

[a] *Or*, of the hope of.

every place your faith toward God has gone forth; so that we have no need to speak anything. 9 For they themselves report concerning us, what manner of entrance we had to you, and how ye turned to God from idols, to serve a living and true God, 10 and to wait for his Son from heaven, whom he raised from the dead, Jesus, who delivers us from the coming wrath.

II. 1 For yourselves, brethren, know our entrance to you, that it has not become vain. 2 But after we suffered before and were shamefully treated, as ye know, in Philippi, we were bold in our God to speak to you the gospel of God in much conflict. 3 For our exhortation is not of error, nor of uncleanness, nor in guile; 4 but even as we have been approved by God to be intrusted with the gospel, so we speak; not as pleasing men, but God, who proves our hearts. 5 For neither at any time used we flattering words, as ye know, nor a cloak for covetousness; God is witness; 6 nor from men sought we glory, neither from you, nor from others, though able to claim authority, as Christ's apostles. 7 But we became gentle in the midst of you, as a nurse cherishes her own children; 8 so, being affectionately desirous of you, we were well pleased to impart to you, not only the gospel of God, but also our own souls, because ye became dear to us. 9 For ye remember, brethren, our labor and toil; working night and day, in order not to burden any of you, we preached to you the gospel of God. 10 Ye are witnesses, and God, how holily and righteously and blamelessly we behaved ourselves toward you that believe; 11 as ye know how we dealt with each one of you, as a father with his own children, exhorting you, and encouraging you, and testifying, 12 that ye should walk worthy of God, who is calling you into his kingdom and glory.

13 And for this cause we also thank God without ceasing, that when ye received the word of God heard from us, ye received not the word of men, but, as it truly is, the word of God, which also works in you that believe. 14 For ye, brethren, became imitators of the churches of God which are in Judæa in Christ Jesus; because ye also suffered the same things from your own countrymen, as they have from the Jews; 15 who both killed the Lord Jesus and the prophets, and drove us out, and please not God, and are hostile to all men; 16 hindering us from speaking to the Gentiles that they may be saved, in order to fill up their sins always; and the wrath came on them to the utmost.

17 But we, brethren, having been bereft of you for a short time, in presence, not in heart, endeavored the more abundantly to see your face, with great desire. 18 Because we wished to come to you, even I, Paul, once and again; and Satan hindered us. 19 For what is our hope, or joy, or crown of glorying? Are not even ye, in the presence of our Lord Jesus at his coming? 20 For ye are our glory and joy.

III. 1 Wherefore, when we could no longer forbear, we were well pleased to be left behind at Athens alone; 2 and sent Timothy, our brother, and a minister of God in the gospel of Christ, to establish you, and to exhort you concerning your faith; 3 that no one should be shaken by these afflictions, for yourselves know that to this we are appointed. 4 For even when we were with you, we told you beforehand that we are to suffer affliction; as also it came to pass, and ye know. 5 For this cause, when I too could no longer forbear, I sent

to know your faith, lest by some means the tempter tempted you, and our labor should become in vain.

6 But now, when Timothy came to us from you, and brought us good tidings of your faith and love, and that ye have good remembrance of us always, longing to see us, as we also to see you; 7 for this cause we were consoled, brethren, over you in all our affliction and distress, through your faith; 8 because now we live, if ye stand fast in the Lord. 9 For what thanks can we render to God for you, for all the joy wherewith we rejoice for your sakes before our God; 10 night and day praying exceedingly that we may see your face, and may perfect that which is lacking in your faith?

11 Now may our God and Father himself, and our Lord Jesus, guide our way to you. 12 And the Lord make you increase and abound in love one toward another, and toward all, as we also do toward you; 13 to the end that he may establish your hearts blameless in holiness before God and our Father, at the coming of our Lord Jesus with all his saints.

IV. 1 Finally then, brethren, we beseech you, and exhort you in the Lord Jesus, that as ye received from us how ye ought to walk and to please God, as also ye are walking, ye would abound yet more. 2 For ye know what charges we gave you, through the Lord Jesus. 3 For this is the will of God, your sanctification, that ye abstain from fornication; 4 that each one of you know how to obtain his own vessel in sanctification and honor; 5 not in the passion of desire, like the Gentiles who know not God. 6 That no one go beyond and defraud his brother in the matter; because the Lord is an avenger for all these things, as we also told you before, and solemnly testified. 7 For God did not call us for uncleanness, but in sanctification. 8 Therefore he that rejects, rejects not man, but God, who giveth to you his Holy Spirit.

9 But concerning brotherly love ye need not that I write to you; for ye yourselves are taught by God to love one another. 10 For ye are also doing it, toward all the brethren who are in all Macedonia. But we beseech you, brethren, to abound yet more; 11 and to make it your aim to be quiet, and to do your own business, and to work with your own hands, as we charged you; 12 that ye may walk becomingly toward those without, and may have need of nothing.

13 But we wish you not to be ignorant, brethren, concerning those who are sleeping, in order that ye sorrow not, as do the rest who have no hope. 14 For if we believe that Jesus died and rose again, so also those who fell asleep through Jesus will God bring with him. 15 For this we say to you, by the word of the Lord, that we the living, who remain to the coming of the Lord, shall by no means precede those who fell asleep. 16 Because the Lord himself will descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God; and the dead in Christ will rise first. 17 Then we the living, who remain, will be caught up together with them in clouds into the air to meet the Lord; and so shall we ever be with the Lord. 18 So then, [a] comfort one another with these words.

[a] *Or*, exhort.

V. 1 But of the times and the seasons, brethren, ye have no need that I write to you. 2 For ye yourselves know perfectly well that the day of the Lord so comes as a thief at night. 3 When they are saying, Peace and safety, then sudden destruction comes on them, as birth-pangs on a woman with child; and they shall not escape.

4 But ye, brethren, are not in darkness, that the day should overtake you as a thief. 5 For all ye are sons of light, and sons of day; we are not of night, nor of darkness. 6 Therefore let us not sleep, as do the rest; but let us watch and be sober. 7 For they that sleep, sleep at night; and they that get drunk, get drunk at night. 8 But let us, being of the day, be sober, putting on a breastplate of faith and love, and for a helmet, hope of salvation; 9 because God did not appoint us to wrath, but to gain salvation through our Lord Jesus Christ; 10 who died for us, that, whether we watch or sleep, we should live together with him. 11 Wherefore [a] exhort each other, and build one another up, as also ye do.

12 And we ask you, brethren, to know those who labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. Be at peace among yourselves.

14 But we exhort you, brethren, admonish the disorderly, encourage the faint-hearted, support the weak, be long-suffering toward all. 15 See that none render evil for evil to any one; but always pursue that which is good, toward one another, and toward all.

16 Rejoice always. 17 Pray without ceasing. 18 In everything give thanks; for this is the will of God in Christ Jesus, toward you. 19 Quench not the Spirit. 20 Despise not prophesyings; 21 but prove all things, hold fast that which is good. 22 Abstain from every form of evil. 23 And the God of peace himself sanctify you wholly; and may your spirit and soul and body be preserved whole without blame at the coming of our Lord Jesus Christ. 24 Faithful is he who calls you, who also will do it. 25 Brethren, pray for us. 26 Salute all the brethren with a holy kiss.

27 I adjure you by the Lord, that this letter be read to all the [b] holy brethren.

28 The grace of our Lord Jesus Christ be with you.

THE SECOND LETTER OF PAUL TO THE THESSALONIANS.

The Second Epistle to the Thessalonians is an advance upon the first. They had progressed in faith, love, and patience, under persecutions. But they misunderstood some expressions in the first Epistle regarding our Lord's immediate coming, and the apostle hastens to correct such erroneous impressions. The Thessalonians were living among the lawless, and opposition to Christ centered in the Lawless One, who must be revealed before the second coming of the Lord. They must stand fast in the truth they had believed, and maintain discipline with idle and disorderly members. This Epistle was written while Paul was still at Corinth not later than the summer of A. D. 54. See page 218. It should be read in connection with Acts 18 : 12–18.

[a] *Or*, comfort. [b] *Many ancient documents omit* holy.

I. [1] Paul, and Silvanus, and Timothy, to the church of the Thessalonians, in God our Father, and the Lord Jesus Christ: [2] Grace to you, and peace, from God the Father and the Lord Jesus Christ.

[3] We ought to thank God always for you, brethren, as it is meet, because your faith grows exceedingly, and the love of each one of you all toward one another abounds; [4] so that we ourselves glory in you in the churches of God, for your patience and faith in all your persecutions and the afflictions which ye endure; [5] a token of the righteous judgment of God, to the end that ye may be accounted worthy of the kingdom of God, for which ye also are suffering; [6] since it is a righteous thing with God to recompense affliction to those who afflict you, [7] and to you who are afflicted rest with us, at the revelation of the Lord Jesus from heaven with the angels of his power, [8] in flaming fire, taking vengeance on those who know not God, and those who obey not the gospel of our Lord Jesus; [9] who will suffer justice, eternal destruction from the presence of the Lord and from the glory of his power; [10] when he shall come to be glorified in his saints, and to be admired in all who believed (because our testimony to you was believed), in that day.

[11] To which end we also pray for you always, that our God may account you worthy of the calling, and accomplish every desire for goodness and work of faith, with power; [12] that the name of our Lord Jesus may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

II. [1] Now we ask you, brethren, [a] concerning the [b] coming of our Lord Jesus Christ, and our gathering together to him, [2] that ye be not quickly shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter, purporting to be from us, as that the day of the Lord is present. [3] Let no one deceive you in any way; because [that day will not come], unless there come first the falling away, and the man of [c] sin be revealed, the son of perdition; [4] he that opposes himself against and exalts himself above all that is called God, or that is worshiped; so that he sits in the temple of God, exhibiting himself as God.

[5] Remember ye not, that, when I was yet with you, I used to tell you these things? [6] And now ye know what restrains, in order that he may be revealed in his own season. [7] For the mystery of lawlessness is already at work; only until he who now restrains shall be out of the way. [8] And then will the lawless one be revealed, whom the Lord Jesus will slay with the breath of his mouth, and will bring to naught by the manifestation of his [b] coming; [9] [him] whose [b] coming is according to the working of Satan, in all power and signs and lying wonders, [10] and in all deceit of unrighteousness for the perishing; because they received not the love of the truth, that they might be saved. [11] And for this cause God sends them a working of delusion, in order that they may believe [d] the lie; [12] that they may all be judged, who believed not the truth, but had pleasure in unrighteousness.

[13] But we ought to give thanks to God always for you, brethren beloved by the Lord, because God from the beginning chose you to salvation, in sanctifica-

[a] *Or*, for the sake of. [b] *Or*, presence.
[c] *Many ancient documents read* lawlessness. [d] *Or*, falsehood.

tion of the Spirit and belief of the truth; [14] whereunto he called you through
our gospel, to the obtaining of the glory of our Lord Jesus Christ. [15] So then,
brethren, stand fast, and hold the instructions which ye were taught, whether
through word, or through letter of ours.

[16] Now our Lord Jesus Christ himself, and God and our Father, who loved
us, and gave us eternal comfort and good hope through grace, [17] comfort your
hearts, and establish you in every good work and word.

III. [1] Finally, brethren, pray for us, that the word of the Lord may run,
and be glorified, as also it is with you; [2] and that we may be delivered
from unreasonable and evil men; for not all have faith. [3] But the Lord is faith-
ful, who will establish you, and guard you from the evil one. [4] And we have
confidence in the Lord in respect to you, that ye both do, and will do, the things
which we charge you. [5] And the Lord guide your hearts into the love of God,
and into the patience of Christ.

[6] Now we charge you, brethren, in the name of our Lord Jesus Christ, to
withdraw yourselves from every brother walking disorderly, and not after the
instruction which ye received from us. [7] For yourselves know how ye ought to
imitate us; that we were not disorderly among you, [8] nor did we eat any one's
bread [a] for nothing, but in labor and toil, working night and day that we might
not be burdensome to any of you; [9] not because we have not the right, but to make
ourselves an example to you, that ye should imitate us. [10] For even when we
were with you, this we charged you: If any one is not willing to work, neither
let him eat. [11] For we hear of some who walk among you disorderly, who work
not at all, but are busy-bodies. [12] Now such we charge, and exhort, in the Lord
Jesus Christ, that with quietness working, they eat their own bread.

[13] But ye, brethren, be not weary in well doing. [14] And if any one obeys not
our word by this letter, mark that man, to keep no company with him, that he
may be made ashamed. [15] And yet account him not as an enemy, but admonish
him as a brother.

[16] Now the Lord of peace himself give you peace always, in every way. The
Lord be with you all.

[17] The salutation of Paul with my own hand, which is a token in every let-
ter; so I write.

[18] The grace of our Lord Jesus Christ be with you all.

[a] *Or*, gratuitously.

EPISTLES
OF PAUL'S THIRD MISSIONARY JOURNEY.

I. Galatians.
II. First Corinthians.
III. Second Corinthians.
IV. Romans.

THE LETTER OF PAUL TO THE GALATIANS.

The Epistle to the Galatians brings into view the fierce antagonism of Judaizing Christians against Paul and the doctrines he preached. His apostleship was questioned. It was affirmed that unless men entered into the everlasting covenant with Abraham by circumcision, and kept the law, they could not be saved; and that the freedom that Paul preached was subversive of morality. In opposition to these Paul asserts and proves his Divine call as an apostle; establishes the doctrine that justification is by faith, not by the works of the law; and exhibits the Christian life as one in the spirit and not in mere outward observances. The view here taken is that Galatia was in Central Asia Minor, and its people a Celtic race, generous, impressible, and fickle. Paul visited them first in A. D. 51, and the second time probably in the winter of A. D. 54–5 (see pp. 205, 220). The Epistle appears to have been written at Ephesus, according to some in A. D. 57, after First Corinthians, but better, earlier, before that Epistle, in A. D. 56. See p. 221. It would be well to compare the second chapter with the fifteenth chapter of the Acts. See discussion on pp. 197–201, 219. It should be read after Acts 19 : 8–10. On Prof. Ramsay's view, see Appendix A.

I. [1] Paul, an apostle, not from men, nor through man, but through Jesus Christ, and God the Father who raised him from the dead, [2] and all the brethren who are with me, to the churches of Galatia: [3] Grace to you, and peace, from God the Father, and our Lord Jesus Christ; [4] who gave himself for our sins, that he might deliver us out of the present evil age, according to the will of our God and Father; [5] to whom be the glory forever and ever. Amen.

[6] I wonder that ye are so quickly removing from him who called you in the grace of Christ, to a different gospel; [7] which is not another, only there are some who trouble you, and wish to pervert the gospel of Christ. [8] But even if we, or an angel from heaven, should preach a gospel to you other than that which we preach to you, let him be accursed. [9] As we have said before, so I now say again, if any one preaches a gospel to you contrary to that which ye received, let him be accursed. [10] For am I now seeking the favor of men, or of God? Or am I

seeking to please men? If I were still pleasing men, I should not be Christ's servant.

11 For I make known to you, brethren, that the gospel which was preached by me is not according to man; 12 for I also did not receive it from man, nor was I taught it, but I received it through revelation of Jesus Christ. 13 For ye heard of my conduct formerly in Judaism; that beyond measure I persecuted the church of God, and was destroying it, 14 and pressed forward in Judaism beyond many companions of the same age in my nation, being more exceedingly a zealot for the traditions of my fathers. 15 But when God, he who set me apart from my mother's womb, and called me through his grace, 16 was pleased to reveal his Son in me, that I should make known the glad news of him among the Gentiles; straightway I did not confer with flesh and blood, 17 nor go up to Jerusalem to those who were apostles before me, but I went away into Arabia, and returned again to Damascus. 18 Then, after three years, I went up to Jerusalem to become acquainted with Cephas, and abode with him fifteen days. 19 But no other of the apostles did I see, but only James, the brother of the Lord. 20 Now as to the things which I write to you, behold before God, I lie not. 21 Then I came into the regions of Syria and Cilicia; 22 and was unknown by face to the churches of Judæa which were in Christ; 23 but they were only hearing, He who was once our persecutor now preaches the faith which once he was destroying; 24 and they glorified God in me.

II. 1 Then, after fourteen years, I went up again to Jerusalem with Barnabas, taking also Titus with me. 2 And I went up according to a revelation, and laid before them the gospel which I preach among the Gentiles; but privately, before those of repute, lest by any means I should be running, or had run in vain. 3 But not even Titus, who was with me, being a Greek, was compelled to be circumcised; 4 and that because of the false brethren stealthily brought in, who crept in to spy out our freedom which we have in Christ Jesus, that they might bring us into bondage; 5 to whom not even for an hour did we yield by the [required] subjection, that the truth of the gospel might abide with you. 6 But from those reputed to be somewhat,—whatever they were, it matters not to me, God accepts not man's person,—to me I say those of repute imparted nothing. 7 But, on the contrary, when they saw that I had been intrusted with the gospel of the uncircumcision, as Peter was with that of the circumcision; (8 for he who wrought for Peter in respect to the apostleship of the circumcision, wrought for me also in respect to the Gentiles;) 9 and having learned the grace that was given to me, James and Cephas and John, who were reputed to be pillars, gave to me and Barnabas right hands of fellowship, that we should go to the Gentiles, and they to the circumcision; 10 only, that we should remember the poor, which very thing I was also zealous to do.

11 But when Cephas came to Antioch, I withstood him to the face, because he stood condemned. 12 For before certain ones came from James he ate with the Gentiles; but when they came, he drew back and separated himself, fearing those who were of the circumcision. 13 And the rest of the Jews also dissembled with him, so that Barnabas even was carried away with their dissimulation. 14 But when I saw that they walked not uprightly according to the truth of the

gospel, I said to Cephas in the presence of all: If thou, being a Jew, livest after the manner of Gentiles and not that of Jews, how dost thou compel the Gentiles to Judaize? 15 We being Jews by nature, and not sinners from among the Gentiles, 16 yet knowing that a man is not justified by works of law, but only through faith in Jesus Christ, even we believed on Christ Jesus, that we might be justified by faith in Christ, and not by works of law; because by works of law no flesh shall be justified. 17 But if, while seeking to be justified in Christ, we ourselves also were found sinners, is then Christ a minister of sin? Far be it! 18 For if I build up again the things which I pulled down, I show myself a transgressor. 19 For I through law died to law, that I might live to God. 20 I have been crucified with Christ; and I no longer live, but Christ lives in me; and the life which I now live in the flesh I live in the faith of the Son of God, who loved me, and gave himself for me. 21 I do not set aside the grace of God; for if through law there is righteousness, then Christ died [a] without cause.

III. 1 O foolish Galatians, who bewitched you, before whose eyes Jesus Christ was openly set forth as crucified? 2 This only I wish to learn from you: Was it from works of law that ye received the Spirit, or from the hearing of faith? 3 Are ye so foolish? Having begun in the Spirit, are ye now being made perfect in the flesh? 4 Did ye suffer so many things in vain? If indeed it be in vain. 5 Does he, therefore, who supplies to you the Spirit, and works miracles among you, do it from works of law, or from the hearing of faith? 6 Even as Abraham believed God, and it was reckoned to him for righteousness. 7 [b] Know then that they who are of faith, these are sons of Abraham. 8 And the Scripture, foreseeing that God would justify the Gentiles by faith, announced beforehand the glad tidings to Abraham, saying, In thee shall all the nations be blessed. 9 So that they who are of faith are blessed with believing Abraham.

10 For as many as are of works of law are under a curse; for it is written, Cursed is every one that continues not in all the things written in the book of the law, to do them. 11 But that by law no one is justified with God, is evident, because, the righteous shall live by faith. 12 Now the law is not of faith; but, he that does them shall live in them. 13 Christ redeemed us from the curse of the law, having become a curse for us; because it is written, Cursed is every one that hangs on a tree; 14 that to the Gentiles the blessing of Abraham might come in Christ Jesus, that we might receive the promise of the Spirit through faith.

15 Brethren, I speak after the manner of men. If a covenant has been ratified, though it be a man's, no one sets it aside or adds thereto. 16 Now to Abraham were the promises spoken, and to his seed. He says not, and to seeds, as of many; but as of one, and to thy seed, which is Christ. 17 But this I say; a covenant before ratified by God, the law, which came four hundred and thirty years after, does not annul, to make the promise of no effect. 18 For if the inheritance is from law, it is no more from promise; but God has freely given it to Abraham through promise.

19 What then is the law? It was added for the sake of the transgressions, until

[a] *Or*, gratuitously.

[b] *Or*, ye perceive.

the seed should come to whom the promise has been made; having been arranged through angels, by the hand of a mediator. 20 Now a mediator is not a mediator of one; but God is one. 21 Is then the law against the promises of God? Far be it! For if a law had been given which is able to make alive, truly righteousness would have been from law. 22 But the Scripture shut up all under sin, that the promise by faith in Jesus Christ might be given to those who believe. 23 But before faith came, we were guarded under law, shut up to the faith about to be revealed. 24 So that the law has become our tutor, unto Christ, that we may be justified by faith. 25 But faith having come, we are no longer under a tutor. 26 For ye are all sons of God through faith in Christ Jesus. 27 For all ye who were baptized into Christ, did put on Christ. 28 There is neither Jew nor Greek, there is neither bond nor free, there is no male and female; for ye are all one in Christ Jesus. 29 And if ye are Christ's, then are ye Abraham's seed, heirs according to the promise.

IV. 1 Now I say, as long as the heir is a child, he differs in nothing from a servant though he is lord of all; 2 but is under guardians and stewards, until the time appointed by the father. 3 So also we, when we were children, were held in bondage under the rudiments of the world. 4 But when the fullness of the time came, God sent forth his Son, born of a woman, born under law, 5 that he might redeem those under law, that we might receive the adoption of sons. 6 And because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father. 7 So that thou art no longer a servant, but a son; and if a son, also an heir through God.

8 Then however when ye knew not God, ye served those which by nature are not gods. 9 But now, after having known God, or rather having been known by God, how is it that ye turn back again to the weak and poor rudiments, to which ye wish to be in bondage again? 10 Ye are carefully observing days, and months, and seasons, and years. 11 I am afraid of you, lest by any means I have toiled over you in vain.

12 Become as I am, because I also have become as ye are brethren, I beseech you. Ye did me no wrong. 13 Nay, ye know that because of an infirmity of the flesh I preached the gospel to you the first time; 14 and your trial in my flesh, ye despised not nor spurned, but received me as an angel of God, as Christ Jesus. 15 Where then is that happiness of which ye spoke? For I testify for you, that if it had been possible, ye would have plucked out your eyes, and given them to me. 16 So then, have I become your enemy, because I tell you the truth? 17 They zealously seek you in no good way; nay, they wish to shut you out, that ye may zealously seek them. 18 But it is good to be zealously sought in a good matter always, and not only when I am present with you. 19 My little children, of whom I travail again in birth, until Christ be formed in you! 20 And I could wish to be present with you now, and to change my voice; because I am perplexed about you.

21 Tell me, ye who wish to be under the law, do ye not hear the law? 22 For it is written, that Abraham had two sons, one by the bondwoman, and one by the freewoman. 23 But the one by the bondwoman was born after the flesh, and the one by the freewoman through promise. 24 Which things are an allegory.

For these women are two covenants, one from mount Sinai, bearing children into bondage, [25] which is Hagar (for the word Hagar is mount Sinai in Arabia), and answers to the Jerusalem that now is, for she is in bondage with her children. [26] But the Jerusalem that is above is free, which is our mother. [27] For it is written:

Rejoice, thou barren that bearest not;
Break forth and cry, thou that travailest not;
Because many are the children of the desolate,
rather than of her who has the husband.

[28] But [a] ye, brethren, after the manner of Isaac, are children of promise. [29] But as then, the one born after the flesh persecuted the one born after the spirit, so also is it now. [30] But what says the Scripture? Cast out the bondwoman and her son; for the son of the bondwoman shall not inherit with the son of the freewoman. [31] Wherefore, brethren, we are not children of a bondwoman, but of a freewoman.

V. [1] With freedom did Christ make us free; stand fast, therefore, and be not held again with a yoke of bondage.

[2] Behold, I Paul say to you, that if ye become circumcised, Christ will profit you nothing. [3] And I testify again to every man who becomes circumcised that he is a debtor to do the whole law. [4] Ye are separated from Christ, whoever of you are being justified by law; ye are fallen away from grace. [5] For we through the Spirit by faith wait for the hope of righteousness. [6] For in Christ Jesus neither circumcision avails any thing, nor uncircumcision, but faith working through love.

[7] Ye were running well; who hindered you, that ye should not obey the truth? [8] The persuasion is not from him who calls you. [9] A little leaven leavens the whole lump. [10] I have confidence as to you in the Lord, that ye will be no otherwise minded; but he that troubles you shall bear his judgment, whoever he may be. [11] But as for me, brethren, if I still preach circumcision, why am I still persecuted? Then has the stumbling-block of the cross been taken away. [12] I would that they who are unsettling you would even [b] cut themselves off.

[13] For ye were called to freedom, brethren; only use not your freedom for an occasion to the flesh, but through love serve one another. [14] For the whole law is fulfilled in one word, in this: Thou shalt love thy neighbor as thyself. [15] But if ye bite and devour one another, beware lest ye be consumed by one another.

[16] But I say, walk by the Spirit, and ye will not fulfill the desire of the flesh. [17] For the flesh has desires against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other, that ye may not do those things that ye wish. [18] But if ye are led by the Spirit, ye are not under law.

[19] Now the works of the flesh are manifest; which are, fornication, uncleanness, wantonness, [20] idolatry, sorcery, enmities, party spirit, jealousy, wraths, contentions, divisions, factions, [21] envyings, murders, drunkenness, revelings, and things like these; of which I tell you beforehand, as I also said before, that

[a] *Many ancient documents read* we. [b] *Or,* mutilate themselves.

they who practice such things shall not inherit the kingdom of God. [22] But the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faith, [23] meekness, self-control; against such things there is no law. [24] And they that are of Christ Jesus crucified the flesh with its passions and desires. [25] If we live by the Spirit, by the Spirit let us also walk. [26] Let us not become vainglorious, provoking one another, envying one another.

VI. [1] Brethren, if a man be even caught in any trespass, ye who are spiritual restore such a one in a spirit of meekness; considering thyself, lest thou also be tempted. [2] Bear one another's burdens, and so fulfill the law of Christ. [3] For if any one thinks himself to be something, when he is nothing, he deceives himself. [4] But let each one prove his own work, and then will he have ground of glorying in reference to himself alone, and not to another. [5] For each one shall bear his own load.

[6] But let him that is taught in the word share with him that teaches, in all good things. [7] Be not deceived; God is not mocked; for whatever a man sows, that shall he also reap. [8] Because he that sows to his flesh shall of the flesh reap corruption; but he that sows to the Spirit shall of the Spirit reap life eternal. [9] And let us not be weary in well doing; for in due season we shall reap, if we faint not. [10] So then, as we have opportunity, let us do good to all, but especially to those who are of the household of the faith.

[11] See with what large letters I have written to you with my own hand.

[12] As many as wish to make a fair show in the flesh, these constrain you to be circumcised; only in order that they may not suffer persecution for the cross of Christ. [13] For neither do they themselves who are circumcised keep the law; but they wish that ye should be circumcised, that they may glory in your flesh. [14] But far be it from me to glory, except in the cross of our Lord Jesus Christ, through whom the world is crucified to me, and I to the world. [15] For in Jesus Christ neither is circumcision anything, nor uncircumcision, but a new [a] creation. [16] And as many as shall walk by this rule, peace be on them, and mercy, and on the Israel of God.

[17] Henceforth let no one trouble me; for I bear in my body the brand-marks of Jesus.

[18] The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

THE FIRST LETTER OF PAUL TO THE CORINTHIANS.

Corinth was the capital of the Roman province of Achaia, and a commercial metropolis midway between Ephesus and Rome. The First Epistle to the Corinthians presents us a church composed of Jewish, proselyte, and Gentile converts, troubled internally with disputes and factions, and suffering from the influences and opposition generated in a wicked, licentious city. Paul necessarily in his letter comes in contact with the same. The disorders had

[a] *Or*, creature.

been reported to him. Also a letter was brought him asking certain questions, but saying nothing of these disorders. In the first six chapters of the Epistle he speaks of these divisions and troubles, and then in the last part answers their questions. The Epistle was written at Ephesus in the spring of A. D. 57 (p. 223). It should be read in connection with Acts 19 : 11–22.

I. [1] Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, [2] to the church of God which is in Corinth, those who are sanctified in Christ Jesus, called to be saints, with all that call on the name of our Lord Jesus Christ in every place, theirs and ours: [3] Grace to you, and peace, from God our Father, and the Lord Jesus Christ.

[4] I thank my God always on your behalf, for the grace of God which was given you in Christ Jesus; [5] that in everything ye were made rich in him, in all speech and in all knowledge; [6] even as the testimony of Christ was confirmed in you; [7] so that ye fall short in no gift, waiting for the revelation of our Lord Jesus Christ; [8] who will also confirm you unto the end, unaccused in the day of our Lord Jesus Christ. [9] God is faithful, through whom ye were called into the fellowship of his Son, Jesus Christ our Lord.

[10] But I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be made complete in the same mind, and in the same judgment. [11] For it has been made manifest to me concerning you, my brethren, by those of the house of Chloe, that there are contentions among you. [12] And I mean this, that each of you says, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ. [13] Is Christ divided? Was Paul crucified for you? Or were ye baptized [a] into the name of Paul? [14] I give thanks that I baptized no one of you, but Crispus and Gaius; [15] lest any one should say that ye were baptized [a] into my name. [16] And I baptized also the household of Stephanos; besides, I know not whether I baptized any other. [17] For Christ did not send me to baptize, but to preach the gospel; not in wisdom of speech, lest the cross of Christ should be made of no effect. [18] For the word of the cross is to those who are perishing, foolishness; but to us who are being saved, it is the power of God. [19] For it is written,

I will destroy the wisdom of the wise,
And will reject the discernment of the discerning.

[20] Where is the wise? Where is the scribe? Where is the disputer of this age? Did not God make foolish the wisdom of the world? [21] For since, in the wisdom of God, the world through its wisdom knew not God, God was pleased through the foolishness of preaching to save those who believe; [22] since both Jews ask for signs, and Greeks seek after wisdom, [23] but we preach Christ crucified, to Jews a stumbling-block, and to Gentiles foolishness, [24] but to those who are the called, both Jews and Greeks, Christ the power of God, and the wisdom of God. [25] Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

[a] *Or*, unto.

26 For see your calling, brethren, that not many are wise after the flesh, not
many mighty, not many noble; 27 but the foolish things of the world God chose
that he might put to shame the wise; and the weak things of the world God
chose that he might put to shame the things which are strong; 28 and the base
things of the world, and the things which are despised, God chose, and the
things which are not, that he might bring to naught things that are; 29 that no
flesh should glory before God. 30 But of him are ye in Christ Jesus, who from
God was made wisdom to us, both righteousness and sanctification, and re-
demption; 31 that, as it is written, He that glories, let him glory in the Lord.

II. 1 And I, when I came to you, brethren, came not according to excel-
lency of word or of wisdom, proclaiming to you the testimony of God.
2 For I determined not to know anything among you, but Jesus Christ, and him
crucified. 3 And I was with you in weakness and in fear and in much trembling.
4 And my word and my preaching was not in persuasive words of wisdom, but
in demonstration of the Spirit and of power; 5 that your faith might not be in
the wisdom of men, but in the power of God.

6 But we speak wisdom among the perfect; yet a wisdom not of this age,
nor of the rulers of this age, who are coming to naught. 7 But we speak God's
wisdom in a mystery, the hidden wisdom which God predestined before the ages
to our glory; 8 which no one of the rulers of this age knows; for had
they known it, they would not have crucified the Lord of glory; 9 but (as it is
written),

Things which eye saw not, and ear heard not,
And that entered not into man's heart,
Whatsoever things God prepared for those who love him;

10 but to us God revealed them through the Spirit, for the Spirit searches all
things, even the depths of God. 11 For who among men knows the things of the
man, but the spirit of the man, which is in him? So also the things of God no
one knows, but the Spirit of God. 12 And we received, not the spirit of the
world, but the Spirit which is from God; that we might know the things that
were freely given to us by God. 13 Which things also we speak, not in words
taught by human wisdom, but in those taught by the Spirit; combining spirit-
ual things with spiritual.

14 But a natural man receives not the things of the Spirit of God, for they
are foolishness to him; and he can not know them, because they are spiritually
judged. 15 But he that is spiritual judges all things; but he himself is judged
by no one. 16 For who has known the mind of the Lord, that he should instruct
him? But we have the mind of Christ.

III. 1 And I, brethren, was not able to speak to you as spiritual, but as
carnal, as babes in Christ. 2 I fed you with milk, and not with solid
food; for ye were not yet able to bear it; nay, not even now are ye able; 3 for ye
are yet carnal. For whereas there is among you envying and strife, are ye not
carnal, and do ye not walk as men? 4 For whenever one says, I am of Paul; and
another, I am of Apollos; are ye not men? 5 What then is Apollos? and what
is Paul? Servants through whom ye believed, and that as the Lord gave to each
one. 6 I planted, Apollos watered; but God made it grow. 7 So then neither is

he that plants anything, nor he that waters; but God who makes it grow. 8 And he that plants and he that waters are one; but each will receive his own wages according to his own labor. 9 For we are God's fellow-workers; ye are God's field, God's building.

10 According to the grace of God which was given to me, as a wise master-builder I laid a foundation, and another builds thereon. But let each one take heed how he builds thereon. 11 For other foundation can no one lay than that which is laid, which is Jesus Christ. 12 And if any one builds on the foundation gold, silver, costly stones, wood, hay, stubble; 13 the work of each one will be made manifest; for the day will show it, because it is revealed in fire, and the fire itself will prove of what sort is each one's work. 14 If any one's work which he builds thereon shall remain, he will receive wages. 15 If any one's work shall be burned up, he will suffer loss; but he himself will be saved; yet so as through fire.

16 Know ye not that ye are God's temple, and that the Spirit of God dwells in you? 17 If any one destroys the temple of God, him will God destroy; for the temple of God is holy, and that ye are.

18 Let no one deceive himself. If any one among you thinks that he is wise in this age, let him become a fool, that he may become wise. 19 For the wisdom of this world is foolishness with God. For it is written, He that takes the wise in their craftiness. 20 And again,

The Lord knows the reasonings of the wise,
That they are vain.

21 So then, let no one glory in men. For all things are yours; 22 whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours; 23 and ye are Christ's, and Christ is God's.

IV. 1 Let a man so account us, as servants of Christ and stewards of the mysteries of God. 2 Here moreover, it is required in stewards, that one be found faithful. 3 But with me it is a very little thing that I should be judged by you, or by man's day; nay, neither do I judge myself. 4 For I am conscious to myself of nothing; yet am I not hereby justified, but he that judges me is the Lord. 5 So then do not judge anything before the time, until the Lord come, who will both bring to light the hidden things of darkness, and make manifest the counsels of the hearts; and then will each one have his praise from God.

6 And these things, brethren, I have in a figure transferred to myself and Apollos for your sakes; that in us ye may learn not to go beyond the things which are written, that ye be not puffed up each for the one against the other. 7 For who makes thee to differ? And what hast thou which thou didst not receive? But if thou didst receive it, why dost thou glory, as if thou hadst not received it? 8 Already ye are filled full, already ye become rich, apart from us ye reigned as kings; yea I wish that ye did reign, that we also might reign with you. 9 For I think, God set forth us the apostles last, as condemned to death; because we have become a spectacle to the world, both to angels and to men. 10 We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are glorious, but we are without honor. 11 Even until this pres-

ent hour we both hunger and thirst and are naked and are buffeted and have no fixed abode; [12] and labor, working with our own hands; being reviled, we bless; being persecuted, we endure it; [13] being defamed, we beseech; we have become as the filth of the world, the offscouring of all things until now.

[14] I am not writing these things to shame you, but to admonish you as my beloved children. [15] For if ye have ten thousand tutors in Christ, yet not many fathers; for in Christ Jesus it was through the gospel I that begot you. [16] I beseech you therefore, become imitators of me. [17] For this very cause I sent to you Timothy, who is my child, beloved and faithful in the Lord, who will bring to your remembrance my ways which are in Christ, even as I teach everywhere in every church. [18] Now some were puffed up, as though I were not coming to you. [19] But I will come to you quickly, if the Lord will, and will know, not the word of those who are puffed up, but the power. [20] For the kingdom of God is not in word, but in power. [21] What do ye wish? Shall I come to you with a rod, or in love and the spirit of gentleness?

V. [1] It is generally reported that there is fornication among you, and such fornication as is not even among the Gentiles, that one of you has his father's wife. [2] And ye are puffed up, and did not rather mourn, that he who did this deed might be taken away from among you. [3] For I verily, being absent in body but present in spirit, have already, as if present, judged him who has so wrought this; [4] in the name of our Lord Jesus, when ye are gathered together, and my spirit, with the power of our Lord Jesus, [5] to deliver such a one to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord. [6] Your glorying is not good. Know ye not that a little leaven leavens the whole mass? [7] Cleanse out the old leaven, that ye may be a new mass, even as ye are unleavened. For our passover also, Christ, was sacrificed; [8] therefore let us keep the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

[9] I wrote to you, in my letter, not to keep company with fornicators; [10] yet not, altogether, with the fornicators of this world, or with the covetous and extortioners, or idolaters; for then ye must needs go out of the world. [11] But as it is, I wrote to you not to keep company, if any one called a brother be a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner, with such a one not even to eat.

[12] For what have I to do with judging those who are without? Do not ye judge those who are within? [13] But those who are without God judges. Put away that wicked man from among yourselves.

VI. [1] Dare any one of you, having a matter against another, go to law before the unrighteous, and not before the saints? [2] Or, know ye not that the saints will judge the world? And if the world is judged by you, are ye unworthy to judge the least matters? [3] Know ye not that we shall judge angels? How much more the things of this life? [4] If then ye have judgments about things of this life, set those to judge who are of no esteem in the church. [5] I speak to your shame. Is it so, that there can not be among you even one wise man who will be able to judge between his brethren, [6] but brother goes to law

with brother, and that before unbelievers? 7 Already, it is indeed a defect in you, that ye have law-suits one with another. Why not rather suffer wrong? Why not rather be defrauded? 8 But ye yourselves do wrong, and defraud, and that your brethren. 9 Or know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with men, 10 nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, will inherit the kingdom of God. 11 And such were some of you; but ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God.

12 All things are lawful for me, but not all things are profitable; all things are lawful for me, but I will not be brought under the control of anything. 13 Foods for the belly, and the belly for foods; but God will bring to nought both it and them. Now the body is not for fornication, but for the Lord; and the Lord for the body. 14 And God both raised the Lord, and will raise up us through his power.

15 Know ye not that your bodies are members of Christ? Shall I then take away the members of Christ, and make them members of a harlot? Far be it! 16 Or know ye not that he who is joined to the harlot is one body? For the two, says he, shall be one flesh. 17 But he that is joined to the Lord is one spirit. 18 Flee fornication. Every sin that a man commits is outside the body; but he that commits fornication, sins against his own body. 19 Or know ye not that your body is the Holy Spirit's temple, who is in you, whom ye have from God, and ye are not your own? 20 For ye were bought with a price; glorify God therefore in your body.

VII. 1 Now concerning the things of which ye wrote: It is good for a man not to touch a woman; 2 but because of fornications, let each man have his own wife, and let each woman have her own husband. 3 Let the husband render to the wife her due; and in like manner the wife also to the husband. 4 The wife has not authority over her own body, but the husband; and in like manner the husband also has not authority over his own body, but the wife. 5 Defraud not one the other, unless it be by agreement for a season, that ye may give yourselves to prayer, and may again be together, that Satan may not tempt you on account of your incontinency. 6 But this I say by way of permission, not of command. 7 And I wish all men to be even as myself. But each one has his own gift from God, one after this manner, and another after that.

8 Now I say to the unmarried and the widows, it is good for them if they remain as I also am. 9 But if they have not self-control, let them marry; for it is better to marry than to burn. 10 And to the married I give command, not I, but the Lord,—That the wife depart not from the husband, 11 but if she even depart, let her remain unmarried, or let her be reconciled to her husband; and that the husband leave not his wife. 12 And to the rest say I, not the Lord: If any brother has an unbelieving wife, and she agrees to dwell with him, let him not leave her. 13 And if any wife has an unbelieving husband, and he agrees to dwell with her, let her not leave her husband. 14 For the unbelieving husband

is sanctified in the wife, and the unbelieving wife is sanctified in the brother; else your children are unclean; but as it is they are holy. 15 But if the unbelieving departs, let him depart. The brother or the sister is not under bondage in such cases; but God has called us in peace. 16 For what knowest thou, O wife, whether thou shalt save thy husband? Or what knowest thou, O husband, whether thou shalt save thy wife? 17 Only, as the Lord has divided to each one, as God has called each one, so let him walk. And so I ordain in all the churches. 18 Was any one called being circumcised? Let him not become uncircumcised. Has any one been called in uncircumcision? Let him not be circumcised. 19 Circumcision is nothing, and uncircumcision is nothing; but the keeping of the commandments of God. 20 Let each one abide in that calling in which he was called. 21 Wast thou called being a servant? Care not for it; but if thou even canst become free, use it rather. 22 For he that was called in the Lord, being a servant, is the Lord's freedman; in like manner also the freeman, when he is called is Christ's servant. 23 Ye were bought with a price; become not servants of men. 24 Brethren, let each one abide with God in the condition in which he was called.

25 Now concerning virgins I have no commandment of the Lord's; but I give a judgment, as having received mercy from the Lord to be faithful. 26 I think therefore that this is good on account of the impending necessity, that it is good for a man to be thus. 27 Art thou bound to a wife? Seek not to be loosed. Art thou loosed from a wife? Seek not a wife. 28 But if thou even marry, thou hast not sinned; and if a virgin marry, she has not sinned. Yet such shall have affliction in the flesh; and I am sparing you. 29 But this I say, brethren, the time is shortened; that henceforth both they who have wives be as though they had none; 30 and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; 31 and they that use the world, as not abusing it; for the fashion of this world is passing away. 32 But I wish you to be free from anxieties. The unmarried man is anxious for the things of the Lord, how he may please the Lord; 33 but he that is married is anxious for the things of the world, how he may please his wife. 34 There is a difference also between the wife and the virgin. The unmarried woman is anxious for the things of the Lord, that she may be holy both in body and spirit; but she that is married is anxious for the things of the world, how she may please her husband.

35 And this I say for your own profit; not that I may put a constraint on you, but for that which is seemly, and that ye may attend upon the Lord without distraction. 36 But if any one thinks that he behaves himself unseemly toward his virgin, if she be past the flower of her age, and need so require, let him do what he wishes, he sins not; let them marry. 37 But he that stands steadfast in his heart, having no necessity, but has authority concerning his own wish, and has determined this in his own heart that he will keep his virgin, will do well. 38 So that both he that gives his own virgin in marriage does well, and he that gives her not in marriage will do better.

39 A wife is bound as long as her husband lives; but if her husband be fallen asleep, she is at liberty to be married to whom she wishes; only in the Lord.

40 But she is happier if she abides as she is, according to my judgment; and I think that I also have the Spirit of God.

VIII. 1 Now concerning the things offered to idols we know,—because we all have knowledge; knowledge puffs up, but love builds up; 2 if any one thinks that he knows anything, he has not yet known as he ought to know; 3 but if any one loves God, this one is known by him;——

4 Concerning then the eating of the things offered to idols, we know that there is no idol in the world, and that there is no God but one. 5 For though there are gods so-called, whether in heaven or on earth (as there are gods many, and lords many), 6 yet to us there is one God, the Father, from whom are all things, and we unto him; and one Lord, Jesus Christ, through whom are all things, and we through him.

7 Yet the knowledge is not in all; but some, being accustomed to the idol until now, eat it as a thing offered to an idol; and their conscience being weak is defiled. 8 But food will not commend us to God; for neither, if we eat not, are we lacking; nor, if we eat, do we abound. 9 But take heed, lest in any way this liberty of yours become a stumbling-block to the weak. 10 For if any one sees thee, who hast knowledge, reclining at table in an idol's temple, will not his conscience if he is weak be built up to eat the things offered to idols? 11 For in thy knowledge he that is weak perishes, the brother on account of whom Christ died! 12 And thus sinning against the brethren, and wounding their weak conscience, ye sin against Christ. 13 Wherefore, if food makes my brother to stumble, I will eat no flesh for ever more, that I may not make my brother to stumble.

IX. 1 Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are not ye my work in the Lord? 2 If to others I am not an apostle, yet to you at least I am; for the seal of my apostleship are ye in the Lord. 3 My defense to those who examine me is this. 4 Have we no right to eat and drink? 5 Have we no right to lead about a wife who is a sister, as also the rest of the apostles, and the brothers of the Lord, and Cephas? 6 Or have only I and Barnabas no right to forbear working? 7 Who ever serves as a soldier at his own charges? Who plants a vineyard, and eats not of its fruit? Or who shepherds a flock, and eats not of the milk of the flock? 8 Am I saying these things after the manner of men? Or does not the law also say these things? 9 For in the law of Moses it is written, Thou shalt not muzzle an ox while treading out the grain. Is it for the oxen that God cares? 10 Or does he say it altogether for our sake? Yes, for our sake it was written; because he that plows ought to plow in hope; and he that threshes, in hope of partaking. 11 If we sowed for you spiritual things, is it a great matter if we shall reap your carnal things? 12 If others partake of this right over you, do not we still more? But we used not this right; but we bear all things, that we may not cause any hindrance to the gospel of Christ.

13 Know ye not that they who minister about the holy things eat of the things of the temple, and they who wait at the altar partake with the altar? 14 Even so did the Lord appoint for those who proclaim the gospel, to live by the gospel. 15 I however have used none of these things; and I write not these

things, that it may be so done in my case; [a] for it were better for me to die, than
that any one should make my glorying void. [16] For if I preach the gospel, I
have nothing to glory of; for a necessity is laid on me; for, woe is to me, if I
preach not the gospel! [17] For if I do this willingly, I have a reward; but if un-
willingly, I have a stewardship intrusted to me. [18] What then is my reward?
That, in preaching the gospel, I may make the gospel without charge, so as not
to use to the full my right in the gospel. [19] For being free from all men, I made
myself servant to all, that I might gain the most. [20] And to the Jews I became
as a Jew, that I might gain Jews; to those under law, as under law, not
being myself under law, that I might gain those under law; [21] to those without
law, as without law (not being without law to God, but under law to Christ), that
I might gain those without law. [22] To the weak I became weak, that I might
gain the weak. I have become all things to all, that I may by all means save
some. [23] And all things I do for the gospel's sake, that I may become a partaker
thereof with others.

[24] Know ye not that they who run in a race, all indeed run, but one receives
the prize? Thus run, in order that ye may obtain. [25] And every one who
strives in the games is temperate in all things; they indeed to obtain a corruptible
crown, but we an incorruptible. [26] I therefore thus run, as not uncertainly;
thus fight I as not beating the air. [27] But I buffet my body, and bring it into
bondage; lest by any means, after having preached to others, I myself should be
rejected.

X. [1] For I do not wish you to be ignorant, brethren, that our fathers were
all under the cloud, and all passed through the sea; [2] and were all baptized
[b] into Moses in the cloud and in the sea; [3] and all ate the same spiritual food,
[4] and all drank the same spiritual drink; for they drank of a spiritual rock that
followed them, and the rock was the Christ. [5] But in the most of them God had
no pleasure; for they were overthrown in the wilderness.

[6] Now these things came to pass as examples to us, in order that we might
not desire evil things, as they also desired them. [7] Nor become ye idolaters, as
were some of them; as it is written, The people sat down to eat and drink, and
rose up to play. [8] Nor let us commit fornication, as some of them did, and fell
in one day three and twenty thousand. [9] Nor let us [c] tempt the Lord, as some of
them [d] tempted, and perished by the serpents. [10] Nor murmur ye, as some of
them murmured, and perished by the destroyer. [11] Now these things happened
to them by way of example, and they were written for our admonition, on whom
the ends of the ages are come. [12] Wherefore let him that thinks he stands, take
heed lest he fall. [13] There has no temptation taken you but such as belongs to
man; and God is faithful, who will not suffer you to be tempted above what ye
are able, but will with the temptation make also the way of escape, that ye may
be able to bear it.

[14] Wherefore, my beloved, flee from idolatry. [15] I am speaking as to wise
men; judge ye what I say. [16] The cup of blessing which we bless, is it not a

[a] *Gr.*, for it is well for me to die rather than my glorying—no one shall make it void.
[b] *Or*, unto. [c] *Or*, test. [d] *Or*, tested.

partaking of the blood of Christ? The loaf which we break, is it not a partaking of the body of Christ? 17 Because we, the many, are one loaf, one body; for we all share in the one loaf. 18 Behold Israel according to the flesh. Are not they who eat of the sacrifices partakers of the altar? 19 What then do I say? That what is offered to idols is anything, or that an idol is anything? 20 Nay; but that what they sacrifice, they sacrifice to demons, and not to God; and I do not wish you to become partakers with the demons. 21 Ye can not drink the cup of the Lord, and the cup of demons; ye can not share in the table of the Lord, and the table of demons. 22 Or do we provoke the Lord to jealousy? Are we stronger than he?

23 All things are lawful, but not all things are profitable; all things are lawful, but not all things build up. 24 Let no one seek his own, but his neighbor's good. 25 Whatever is sold in the market eat, asking no question because of conscience; 26 for the earth is the Lord's, and the fullness thereof. 27 If one of the unbelieving invites you to a feast, and ye choose to go, whatever is set before you eat, asking no question because of conscience. 28 But if any one say to you, This has been offered in sacrifice, eat it not, for his sake that showed it, and because of conscience. 29 Conscience, I say, not thine own, but that of the other; for why is my liberty condemned by another conscience? 30 If I partake with thanks, why am I evil spoken of, for that for which I give thanks? 31 Whether therefore ye eat or drink, or whatever ye do, do all to the glory of God. 32 Give no occasion of stumbling, either to Jews or Greeks, or to the church of God; 33 as I also please all in all things, not seeking my own profit, but that of the many, that they may be saved.

XI. 1 Become imitators of me, even as I also am of Christ.

2 Now I praise you, that ye remember me in all things, and hold fast the instructions, as I delivered them to you. 3 And I wish you to know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God. 4 Every man praying or prophesying, having his head covered, puts shame on his head. 5 But every woman praying or prophesying with the head unveiled, puts shame on her head; for it is one and the same as if she were shaven. 6 For if a woman is not veiled, let her also be shorn; but if it is a shame for a woman to be shorn or shaven, let her be veiled. 7 For a man indeed ought not to veil his head, being God's image and glory; but the woman is man's glory. 8 For man is not from woman; but woman from man. 9 For man was also not created on account of the woman, but woman on account of the man. 10 For this cause ought the woman to have [the token of] authority on her head, because of the angels. 11 Nevertheless, neither is woman apart from man, nor man apart from woman, in the Lord. 12 For as the woman is from the man, so is also the man through the woman; but all things from God. 13 Judge in your own selves; is it becoming that a woman pray to God unveiled? 14 Does not even nature itself teach you, that, if a man have long hair, it is a dishonor to him? 15 But if a woman have long hair, it is a glory to her; for her hair is given her for a covering. 16 But if any man seems to be contentious, we have no such custom, nor the churches of God.

17 And while I enjoin this, I praise you not, that ye come together not for

the better, but for the worse. 18 For first of all, when ye come together in [a] church, I hear that divisions exist among you; and I partly believe it. 19 For there must be also factions among you, that they who are approved may be made manifest among you.

20 When therefore ye assemble yourselves together, it is not to eat a supper of the Lord; 21 for in eating, each takes before others his own supper; and one is hungry, and another is drunken. 22 What! have ye not houses to eat and to drink in? Or despise ye the church of God, and put shame on those who have not? What shall I say to you? Shall I praise you in this? I praise you not.

23 For I received from the Lord, what I also delivered to you, that the Lord Jesus, in the night in which he was betrayed, took a loaf; 24 and having given thanks, he broke it, and said, This is my body, which is for you; this do in remembrance of me. 25 In like manner also the cup, after they had supped, saying, This cup is the new covenant in my blood; this do, as often as ye drink it, in remembrance of me. 26 For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come. 27 So that whoever eats the bread or drinks the cup of the Lord unworthily, will be guilty of the body and the blood of the Lord. 28 But let a man prove himself, and so let him eat of the bread, and drink of the cup. 29 For he that eats and drinks, eats and drinks judgment to himself, if he discern not the body. 30 For this cause many among you are weak and sick, and not a few sleep. 31 But if we discerned ourselves, we should not be judged. 32 But being judged, we are chastened by the Lord, that we may not be condemned with the world.

33 Wherefore, my brethren, when ye come together to eat, wait one for another. 34 If any one is hungry, let him eat at home; that ye come not together unto judgment. And the rest I will set in order when I come.

XII. 1 Now concerning the spiritual gifts, brethren, I do not wish you to be ignorant.

2 Ye know that when ye were Gentiles ye were carried away to the dumb idols, in whatever way ye were led. 3 Wherefore I make known to you, that no one speaking in the Spirit of God says, Jesus is accursed; and no one can say, Jesus is Lord, but in the Holy Spirit.

4 Now there are diversities of gifts, but the same Spirit. 5 And there are diversities of services, and the same Lord. 6 And there are diversities of workings, but the same God who works all in all. 7 But to each one is given the manifestation of the Spirit, for profiting. 8 For to one is given through the Spirit a word of wisdom; and to another a word of knowledge, according to the same Spirit; 9 to another faith, in the same Spirit; and to another gifts of healings in the one Spirit; 10 and to another workings of miracles; to another prophecy; to another discerning of spirits; to another various kinds of tongues; and to another interpretation of tongues. 11 But all these works the one and the same Spirit, dividing to each one severally even as he will.

12 For as the body is one and has many members, and all the members of the

[a] *Or*, an assembly.

body, being many, are one body, so also is the Christ. 13 For in one Spirit we were all baptized [a] into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit. 14 For the body also is not one member, but many. 15 If the foot say, Because I am not a hand, I am not of the body; it is not therefore not of the body. 16 And if the ear say, Because I am not an eye, I am not of the body; it is not therefore not of the body. 17 If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? 18 But as it is, God has set the members each one of them in the body, even as he wished. 19 And if they were all one member, where were the body? 20 But now there are many members, but one body. 21 And the eye can not say to the hand, I have no need of thee; nor again the head to the feet, I have no need of you. 22 Nay, much more the members of the body which seem to be more feeble, are necessary; 23 and those parts of the body which we think to be less honorable, on these we bestow more abundant honor, and our uncomely parts have more abundant comeliness; 24 but our comely parts have no need. But God tempered the body together, giving more abundant honor to that which lacked; 25 that there might be no division in the body, but that the members might have the same care one for another. 26 And whether one member suffers, all the members suffer with it; or one member is honored, all the members rejoice with it.

27 Now ye are Christ's body and severally members of it. 28 And God set some in the church, first apostles, secondly prophets, thirdly teachers, then miracles, then gifts of healings, helps, governings, various kinds of tongues. 29 Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? 30 Have all gifts of healings? Do all speak with tongues? Do all interpret? 31 But desire earnestly the greater gifts; and a still more excellent way I show you.

XIII. 1 If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. 2 And if I have prophecy, and know all mysteries, and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. 3 And if I bestow all my goods in food, and if I give up my body [b] to be burned, but have not love, it profits me nothing.

4 Love suffers long, is kind, love envies not, love vaunts not itself, is not puffed up, 5 does not behave unseemly, seeks not its own, is not provoked, imputes no evil, 6 rejoices not at unrighteousness, but rejoices with the truth, 7 bears all things, believes all things, hopes all things, endures all things. 8 Love never fails; but whether there are prophecies, they will be done away; whether tongues, they will cease; whether knowledge, it will be done away. 9 For we know in part, and we prophesy in part: 10 but when that which is perfect is come, that which is in part will be done away.

11 When I was a child, I talked as child, I thought as a child, I reasoned as a child; since I have become a man, I have done away with the things of the child. 12 For we see now through a mirror, obscurely; but then face to face.

[a] *Or*, unto.

[b] *Many ancient documents read* that I may glory.

Now I know in part; but then I shall know fully, even as I was also fully known. 13 And now abides faith, hope, love, these three; and the greatest of these is love.

XIV. 1 Pursue love; and desire earnestly the spiritual gifts, but rather that ye may prophesy. 2 For he that speaks in a tongue speaks not to men, but to God; for no one understands; but with the spirit he speaks mysteries. 3 But he that prophesies, speaks to men upbuilding and exhortation and comfort. 4 He that speaks in a tongue builds up himself; but he that prophesies builds up the church. 5 I wish you all to speak with tongues, but rather that ye should prophesy; and greater is he that prophesies than he that speaks with tongues, unless he interpret, that the church may receive upbuilding. 6 And now, brethren, if I come to you speaking with tongues, what shall I profit you, unless I speak to you either in revelation, or in knowledge, or in prophesying or teaching? 7 Even the lifeless things giving sound, whether pipe or harp, if they give no distinction in the sounds, how shall that which is piped or that which is harped be known? 8 For even if a trumpet give an uncertain sound, who will prepare for war? 9 So also ye, unless ye utter through the tongue speech easy to be understood, how will that which is spoken be known? For ye will be speaking into the air.

10 There are, it may be, so many kinds of voices in the world, and no one is without meaning. 11 If then I know not the force of the voice, I shall be to him that speaks a barbarian, and he that speaks a barbarian to me. 12 So also ye, since ye are eager for spiritual gifts, seek that ye may abound in them to the upbuilding of the church. 13 Wherefore let him that speaks in a tongue pray that he may interpret. 14 For if I pray in a tongue, my spirit prays, but my understanding is unfruitful. 15 What is it then? I will pray with the spirit, and I will pray with the understanding also; I will sing with the spirit, and I will sing with the understanding also. 16 Else, if thou bless with the spirit, how will he that fills the place of the ungifted say the Amen at thy thanksgiving, since he knows not what thou sayest? 17 For thou indeed givest thanks well, but the other is not built up. 18 I thank God, I speak with tongues more than ye all. 19 But in [a] church I had rather speak five words with my understanding, that I may instruct others also, than ten thousand words in a tongue.

20 Brethren, be not children in understanding; yet in evil be babes, but in your understanding be full grown.

21 In the law it is written,
With men of other tongues, and by lips of strangers,
I will speak to this people;
And not even so will they listen to me, saith the Lord.

22 So that the tongues are for a sign, not to those who believe, but to the unbelieving; but prophecy is not for the unbelieving, but for those who believe. 23 If therefore the whole church is assembled together, and all are speaking with tongues, and there come in those who are ungifted, or unbelievers, will they not say that ye are mad? 24 But if all are prophesying, and there come in one that

[a] *Or*, an assembly.

is an unbeliever, or ungifted, he is convicted by all, he is judged by all. 25 The secrets of his heart become manifest; and so falling on his face he will worship God, reporting that God is indeed among you.

26 What is it then, brethren? When ye come together, each of you has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. Let all things be done to upbuilding. 27 If any one speaks in a tongue, let it be by two, or at the most by three, and in turn; and let one interpret. 28 But if there be no interpreter, let him keep silence in [a] church; and let him speak to himself, and to God.

29 And let prophets speak by two or three, and the others [b] judge. 30 But if a revelation be made to another sitting by, let the first keep silence. 31 For ye all can prophesy one by one, that all may learn, and all be exhorted. 32 And spirits of prophets are subject to prophets. 33 For God is not a God of confusion, but of peace, as in all the [c] churches of the saints.

34 Let your women keep silence in the churches; for it is not permitted to them to speak, but let them be in subjection, as the law also says. 35 And if they wish to learn anything, let them ask their own husbands at home; for it is shameful for a woman to speak in church. 36 Or, was it from you that the word of God went forth? Or did it come unto you alone?

37 If any one thinks himself to be a prophet, or spiritual, let him recognize the things which I write to you that they are the Lord's commandment. 38 But if any one is ignorant, let him be ignorant. 39 Wherefore, my brethren, desire earnestly to prophesy, and forbid not to speak with tongues. 40 But let all things be done becomingly and in order.

XV. 1 Now I make known to you, brethren, the gospel which I preached to you, which also ye received, in which also ye stand; 2 through which also ye are saved, if ye hold fast with what word I preached to you, unless ye believed in vain. 3 For I delivered to you first of all what I also received, that Christ died for our sins according to the Scriptures; 4 and that he was buried, and that he has been raised on the third day, according to the Scriptures; 5 and that he appeared to Cephas, then to the twelve; 6 then he appeared to above five hundred brethren at once, of whom the greater part remain until now, but some are fallen asleep. 7 After that, he appeared to James; then to all the apostles. 8 And last of all, as if to the one born out of due time, he appeared to me also. 9 For I am the least of the apostles, who am not fit to be called an apostle, because I persecuted the church of God. 10 But by God's grace I am what I am; and his grace which was bestowed upon me did not prove vain; but I labored more abundantly than they all; yet not I, but the grace of God with me. 11 Whether then it be I or they, so we preach, and so ye believed.

12 But if Christ is preached that he has been raised from the dead, how say some among you that there is no resurrection of dead men? 13 But if there is no resurrection of dead men, then neither has Christ been raised; 14 and if Christ has not been raised, then is our preaching vain, vain also your faith. 15 And we are found also false witnesses of God; because we testified in respect to God,

[a] *Or*, an assembly. [b] *Or*, discern. [c] *Or*, assemblies.

that he raised up the Christ; whom he raised not, if it be so that no dead are raised up. 16 For if no dead are raised up, neither has Christ been raised; 17 and if Christ has not been raised, your faith is vain; ye are yet in your sins. 18 Then they also who have fallen asleep in Christ have perished. 19 If in this life only we have hope in Christ, we are of all men most pitiable.

20 But as it is, Christ has been raised from the dead, a first-fruit of those who have fallen asleep. 21 For since through men came death, through man came also the resurrection of the dead. 22 For as in Adam all die, so also in Christ will all be made alive. 23 But each in his own rank; Christ a first-fruit; then they who are Christ's at his coming. 24 Then comes the end, when he delivers up the kingdom to God and the Father; when he has done away every rule, and every authority and power. 25 For he must reign, till he has put all the enemies under his feet. 26 As the last enemy, Death is done away with. For he subjected all things under his feet. 27 But even when he says, All things are subjected, it is manifest that he is excepted, who subjected all things to him. 28 And whenever all things have been subjected to him, then will the Son also himself be subjected to him who subjected all things to him, that God may be all in all.

29 Else what will they do who are baptized for the dead? If no dead are raised at all, why then are they baptized for them? 30 Why are we also in peril every hour? 31 Daily do I die, I protest by the glorying in you, brethren, which I have in Christ Jesus our Lord. 32 If after the manner of men I fought with wild beasts at Ephesus, what is the profit to me? If the dead rise not,

Let us eat and drink;
For to-morrow we die.

33 Be not led astray; evil companionships corrupt good morals. 34 Awake righteously, and sin not; for some have not knowledge of God. I say it to shame you.

35 But some one will say, How are the dead raised? And with what kind of body do they come? 36 Thou fool, what thou thyself sowest is not made alive, except it die; 37 and what thou sowest, not the body that will be sowest thou, but a bare grain, it may be of wheat, or of some other kind. 38 But God gives it a body just as he willed, and to each of the seeds a body of its own. 39 All flesh is not the same flesh; but there is one flesh of men, another flesh of beasts, another flesh of birds, another of fishes. 40 There are also heavenly bodies and earthly bodies; but the glory of the heavenly is one, and that of the earthly is another. 41 There is one glory of the sun, and another glory of the moon, and another glory of the stars; for star differs from star in glory. 42 So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption. 43 It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. 44 It is sown a natural body, it is raised a spiritual body. If there is a natural body, there is also a spiritual. 45 So also it is written, The first man Adam became a living soul; the last Adam a life-giving spirit. 46 Yet the spiritual is not first, but the natural; then the spiritual. 47 The first man is of the earth, earthy; the second man is from heaven. 48 As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are

heavenly. 49 And as we bore the image of the earthy, [a] we shall also bear the image of the heavenly.

50 And this I say, brethren, that flesh and blood can not inherit the kingdom of God; nor does corruption inherit incorruption. 51 Behold, I tell you a mystery. We shall not all sleep, but we shall all be changed, 52 in a moment, in the twinkling of an eye, at the last trump; for the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed. 53 For this corruptible must put on incorruption, and this mortal must put on immortality. 54 And when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then will come to pass the word, that is written, Death has been swallowed up in victory. 55 Where, O death, is thy victory? Where, O death, is thy sting? 56 The sting of death is sin; and the power of sin is the law. 57 But thanks be to God, who gives us the victory through our Lord Jesus Christ. 58 Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.

XVI. 1 Now concerning the collection for the saints, as I directed the churches of Galatia, so also do ye. 2 On the first day of the week, let each one of you lay by him in store, according as he is prospered, that there may be no collections made when I come. 3 And when I arrive, whomsoever ye shall approve, them I will send with letters to carry your benefaction to Jerusalem. 4 And if it be worth while for me also to go, they shall go with me.

5 And I will come to you, when I have passed through Macedonia. For I pass through Macedonia; 6 and it may be that I will remain, or even pass the winter with you, that ye may bring me on my journey whithersoever I go. 7 For I am unwilling to see you now, in passing; for I hope to remain some time with you, if the Lord permit. 8 But I shall remain at Ephesus until the Pentecost. 9 For a great and effectual door is open to me, and there are many adversaries.

10 Now if Timothy come, see that he may be with you without fear; for he works the work of the Lord, as I also do. 11 Let no one therefore despise him; but send him forward in peace, that he may come to me; for I look for him with the brethren. 12 And concerning Apollos the brother, I besought him much to come to you with the brethren; and it was not at all his will to come at this time, but he will come when he shall have opportunity. 13 Watch, stand fast in the faith, acquit you like men, be strong. 14 Let all your acts be done in love. 15 Now I beseech you, brethren, (ye know the house of Stephanas, that it is a first-fruit of Achaia, and that they have set themselves to minister to the saints,) 16 that ye also submit yourselves to such, and to every one that works with us, and labors. 17 And I rejoice at the coming of Stephanas and Fortunatus and Achaicus; for what was lacking on your part they supplied. 18 For they refreshed my spirit and yours; therefore recognize those who are such.

19 The churches of Asia salute you. Aquila and Prisca, with the church that is in their house, salute you much in the Lord. 20 All the brethren salute you.

[a] *Very many ancient documents read* let us also bear.

Salute one another with a holy kiss. 21 The salutation of me, Paul, with my own hand.

22 If any one loves not the Lord Jesus Christ, let him be accursed. [a] Maran atha.

23 The grace of our Lord be with you. 24 My love be with you all in Christ Jesus. Amen.

THE SECOND LETTER OF PAUL TO THE CORINTHIANS.

After the First Epistle to the Corinthians Paul left Ephesus and came into Macedonia. His Second Epistle is intensely personal, and written under the strong and conflicting emotions caused by the reports of Timothy and Titus. Their visits and his recent letter had effected this much, that the church represented by the majority was with the apostle, but a hostile minority remained that questioned his apostleship and character. The first nine chapters he addressed to his friends who represented the church, and then he most affectionately and earnestly addresses his opponents. It was written in Macedonia in the autumn of A. D. 57 (p. 230, and compare all on § 39). On Paul's third visit to Corinth (2 Cor. 13 : 1) see pp. 216–218. This Epistle should be read after Acts 20 : 1.

I. 1 Paul, an apostle of Jesus Christ through the will of God, and Timothy our brother, to the church of God which is at Corinth, with all the saints who are in all Achaia: 2 Grace to you and peace from God our Father and the Lord Jesus Christ.

3 Blessed be God, the Father of our Lord Jesus Christ, the Father of mercies, and the God of all consolation; 4 who consoles us in all our affliction, that we may be able to console those who are in any affliction, through the consolation wherewith we ourselves are consoled by God. 5 Because, as the sufferings of Christ abound toward us, so through Christ our consolation also abounds. 6 But whether we are afflicted, it is for your consolation and salvation; or whether we are consoled, it is for your consolation, which is effective in the endurance of the same sufferings which we also suffer. 7 And our hope of you is steadfast, knowing, that as ye are partakers of the sufferings, so are ye also of the consolation.

8 For we do not wish you to be ignorant, brethren, of our affliction which befell us in Asia, that we were exceedingly weighed down beyond our power, so that we despaired even of life. 9 Yea, we ourselves had in ourselves the sentence of death, that we should not trust in ourselves, but in God who raises the dead; 10 who delivered us from so great a death, and will deliver; in whom is our hope that he will still deliver; 11 ye also helping together on our behalf by your supplication, that for the mercy bestowed on us through many persons, thanks may be given through many on our behalf. 12 For our glorying is this, the testimony of our conscience, that in holiness and [b] godly sincerity, not in fleshly wisdom, but in the grace of God, did we conduct ourselves in the world, and more abun-

[a] *Or*, Our Lord comes. [b] *Gr.*, Sincerity of God.

dantly toward you. 13 For we write no other things to you, than what ye read
or even acknowledge, and I trust ye will acknowledge even to the end; 14 as
also ye did acknowledge us in part, that we are your glorying, even as ye also
are ours in the day of our Lord Jesus.

15 And in this confidence I intended to come to you before, that ye might
have a second [a] benefit; 16 and through you to go into Macedonia, and from
Macedonia to come again to you, and by you to be helped forward on my way to
Judæa. 17 When therefore I intended this, did I show fickleness? Or the things
that I purpose, do I purpose according to the flesh, that with me there should be
the yea, yea, and the nay, nay? 18 As God is faithful, our word to you is not
yea and nay. 19 For the Son of God, Jesus Christ, who was preached among you
through us, through me and Silvanus and Timothy, was not yea and nay, but is
yea in him. 20 For however many are the promises of God, in him is the yea;
wherefore also through him is the Amen, to the glory of God through us. 21 Now
he who confirms us with you in Christ, and anointed us, is God; 22 he who also
sealed us, and gave the earnest of the Spirit in our hearts.

23 But I invoke God for a witness upon my soul, that to spare you I came
not yet to Corinth. 24 Not that we lord it over your faith, but are helpers of
your joy; for in faith ye stand fast.

II. 1 And I determined this with myself, that I would not come again to
you in sorrow. 2 For if I make you sorry, who then is he that makes me
glad, but he that is made sorry by me? 3 And I wrote this very thing, that I
might not, when I came, have sorrow from those of whom I ought to have joy;
having confidence in you all, that my joy is the joy of you all. 4 For out of
much affliction and anguish of heart I wrote to you, through many tears; not
that ye might have sorrow, but that ye might know the love which I have very
abundantly toward you.

5 But if any one has caused sorrow, he has caused sorrow not to me, but in
part (not to be too severe) to you all. 6 Sufficient for such a one is this punish-
ment, which was inflicted by the many. 7 So that, on the contrary, ye ought
rather to forgive and console him, lest perhaps such a one should be swallowed
up with his overmuch sorrow. 8 Wherefore I beseech you to confirm your love
toward him. 9 For to this end also I wrote, that I might know the proof of you,
whether ye are obedient in all things. 10 And to whom ye forgive anything, I
forgive also; for what I also have forgiven, if I have forgiven anything, for
your sakes I forgave it in the person of Christ, 11 that no advantage might be
gained over us by Satan; for we are not ignorant of his devices.

12 Now when I came to Troas to preach the gospel of Christ, and a door was
opened to me in the Lord, 13 I had no relief for my spirit, because I found not
Titus my brother; but bidding them farewell, I went forth into Macedonia.
14 But thanks be to God, who always leads us in triumph in Christ, and makes
manifest through us in every place the savor of the knowledge of him. 15 Be-
cause we are to God a sweet savor of Christ, in those who are being saved, and in
those who are perishing; 16 to the one a savor of death to death, to the other a

[a] *Some ancient documents read* joy.

savor of life to life. And who is sufficient for these things? 17 For we are not as the many, corrupting the word of God; but as from sincerity, but as from God, in the sight of God we speak in Christ.

III. 1 Are we beginning again to commend ourselves? Or need we, as do some, letters of commendation to you, or from you? 2 Ye are our letter, written in our hearts, known and read by all men; 3 being made manifest that ye are Christ's letter ministered by us, written not with ink, but with the Spirit of the living God; not in tablets of stone, but in tablets that are hearts of flesh. 4 And such confidence have we through Christ, toward God. 5 Not that we are sufficient of ourselves to think anything as from ourselves; but our sufficiency is from God; 6 who also made us sufficient as ministers of a new covenant; not of the letter, but of the spirit; for the letter kills, but the spirit makes alive. 7 But if the ministration of death, engraven with letters on stones, came in glory, so that the sons of Israel could not look intently on the face of Moses on account of the glory of his face, which glory was passing away; 8 how shall not rather the ministration of the Spirit be in glory? 9 For if the ministration of condemnation has glory, much more does the ministration of righteousness exceed in glory. 10 For even that which has been made glorious has not been made glorious in this respect, on account of the glory that excels. 11 For if that which is passing away is glorious, much more that which abides is glorious.

12 Having therefore such hope, we use great plainness of speech; 13 and are not as Moses who put a vail over his face, that the children of Israel might not intently look on the end of that which was passing away. 14 But their understandings were hardened; for until this day on the reading of the old covenant the same vail abides, not being taken away; which vail is done away in Christ. 15 But even to this day, whenever Moses is read, a vail lies on their heart. 16 But whenever it turns to the Lord, the vail is taken away. 17 Now the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom. 18 But we all, with unvailed face reflecting as a mirror the glory of the Lord, are transfigured into the same image from glory to glory, [a] as by the Spirit of the Lord.

IV. 1 Therefore, having this ministry, as we received mercy, we faint not. 2 But we renounce the hidden things of shame, not walking in craftiness, nor handling with guile the word of God; but, by the manifestation of the truth, commending ourselves to every man's conscience in the sight of God. 3 But even if our gospel is vailed, it is vailed in those who are perishing; 4 in whom the god of this age blinded the understandings of the unbelieving, that the light of the gospel of the glory of Christ, who is God's image, should not shine. 5 For we preach not ourselves, but Christ Jesus as Lord; and ourselves as your servants for Jesus' sake. 6 Because it is God that said, Out of darkness light shall shine, who shined in our hearts, to give the light of the knowledge of the glory of God in the face of Christ.

7 But we have this treasure in earthen vessels, that the exceeding greatness of the power may be God's, and not from ourselves; 8 being pressed in every way, yet not straitened; perplexed, yet not despairing; 9 pursued, yet not for-

[a] *Or*, Even as from the Lord the Spirit.

saken; smitten down, yet not destroyed; [10] always carrying about in the body the dying of Jesus, that the life also of Jesus may be manifested in our body. [11] For we who live are always delivered to death for Jesus' sake, that the life also of Jesus may be manifested in our mortal flesh. [12] So that death works in us, but life in you. [13] But having the same spirit of faith, according to what is written, I believed, therefore did I speak, we also believe, therefore also we speak; [14] knowing that he who raised up the Lord Jesus will raise up us also through Jesus, and will present us with you. [15] For all things are for your sakes; that the grace, abounding through the many, may make the thanksgiving more abundant, to the glory of God.

[16] Wherefore we faint not; but though our outward man is decaying, yet our inward man is renewed day by day. [17] For our light affliction, which is but for a moment, is working out for us more and more exceedingly an eternal weight of glory; [18] while we look not at the things that are seen, but at the things that are not seen; for the things that are seen are for a season, but the things that are not seen are eternal.

V. [1] For we know that, if our earthly house of the tabernacle be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens. [2] For in this we groan, longing to be clothed upon with our habitation which is from heaven; [3] if indeed being clothed, we shall not be found naked. [4] For we that are in the tabernacle groan, being burdened; not that we wish to be unclothed, but to be clothed upon, that what is mortal may be swallowed up by life.

[5] Now he that wrought us out for this very thing is God, who gave to us the earnest of the Spirit. [6] Being therefore always of good courage, and knowing that while at home in the body we are absent from the Lord ([7] for we walk by faith, not by sight), [8] we are of good courage, and are well pleased rather to be absent from the body, and to be at home with the Lord.

[9] Wherefore we also make it our aim, whether at home or absent, to be well pleasing to him. [10] For we must all be manifested before the judgment-seat of Christ; that each one may receive the things done through the body, according to the things which he practiced, whether good or evil.

[11] Knowing therefore the fear of the Lord, we persuade men; but to God we have been manifested, and I hope that we have been manifested also in your consciences. [12] We are not again commending ourselves to you, but giving you occasion of glorifying on our behalf, that ye may have wherewith to answer those who glory in appearance and not in heart. [13] For whether we were beside ourselves, it was for God; or whether we are of sound mind, it is for you. [14] For the love of Christ constrains us; because we thus judged, that one died for all, therefore they all died; [15] and he died for all, that they who live should live no longer to themselves, but to him who for them died and rose again. [16] So that we henceforth know no one according to the flesh; even if we have known Christ according to the flesh, yet now we no longer know him. [17] So that if any one is in Christ, he is a new creature; the old things passed away; behold, they have become new. [18] And all things are from God, who reconciled us to himself through Christ, and gave to us the ministry of the reconciliation; [19] how

that God was in Christ reconciling the world to himself, not reckoning to them their trespasses, and having committed to us the word of reconciliation.

20 On behalf of Christ then we are ambassadors, as though God were beseeching through us; we entreat on behalf of Christ: Be reconciled to God! 21 Him who knew not sin he made to be sin for us, that we might become God's righteousness in him.

VI. 1 And, working together with him, we also beseech you that ye receive not the grace of God in vain; (2 for he says,

In an acceptable time I heard thee,
And in a day of salvation I helped thee;

behold, now is the acceptable time, behold, now is the day of salvation;) 3 giving no cause of stumbling in anything, that our ministry be not blamed; 4 but in everything commending ourselves as God's ministers, in much patience, in afflictions, in necessities, in distresses, 5 in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; 6 in pureness, in knowledge, in long-suffering, in kindness, in the Holy Spirit, in love unfeigned, 7 in the word of truth, in the power of God; through the weapons of righteousness on the right hand and on the left, 8 through glory and dishonor, through evil report and good report; as deceivers, and yet true; 9 as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; 10 as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

11 Our mouth is open to you, O Corinthians, our heart is enlarged. 12 Ye are not straitened in us, but ye are straitened in your own affections. 13 Now as a recompense in the same kind (I speak as to my children), be ye also enlarged.

14 Be not yoked unequally with unbelievers; for what fellowship has righteousness with lawlessness? And what communion has light with darkness? 15 And what concord has Christ with Beliar? Or what portion has a believer with an unbeliever? 16 And what agreement has God's temple with idols? For we are the living God's temple, as God said, I will dwell in them, and walk among them; and I will be their God, and they shall be my people. 17 Wherefore, come out from the midst of them, and be separated, saith the Lord, and touch not anything unclean; and I will receive you, 18 and will be to you a Father, and ye shall be to me sons and daughters, saith the Lord Almighty.

VII. 1 Having therefore these promises, beloved, let us cleanse ourselves from every defilement of flesh and spirit, perfecting holiness in the fear of God.

2 Open your hearts to us; we wronged no one, we corrupted no one, we defrauded no one. 3 I say it not to condemn you; for I have already said, that ye are in our hearts, to die together and to live together. 4 Great is my boldness toward you, great is my glorying on account of you; I am filled with consolation, I am made to abound with joy, in all our affliction.

5 For even when we were come into Macedonia, our flesh had no relief, but we were afflicted in every way; without were fightings; within were fears. 6 But God, who consoles the lowly, consoled us by the coming of Titus; 7 and

not by his coming only, but also by the consolation with which he was consoled in you, when he told us your earnest desire, your mourning, your zeal for me; so that I rejoiced the more. 8 Because, though I made you sorry with my letter, I do not regret it, though I did regret it; for I see that that letter made you sorry, though but for a time. 9 Now I rejoice, not that ye were made sorry, but that ye were made sorry to repentance; for ye were made sorry after a godly manner, that in nothing ye might receive harm from us. 10 For godly sorrow works repentance to salvation, not to be repented of; but the sorrow of the world works out death. 11 For behold this very thing, that ye were made sorry after a godly manner, what diligence it wrought in you; yea, what defense of yourselves; yea, what indignation; yea, what fear; yea, what longing desire; yea, what zeal; yea, what avenging! In every thing ye shewed yourselves to be pure in the matter. 12 So then, though I wrote to you, it was not on account of him who did the wrong, nor of him who suffered wrong, but that your care for us might be manifested to you in the sight of God. 13 For this cause we have been consoled; but in our consolation, we rejoiced abundantly more at the joy of Titus, because his spirit has been refreshed by you all. 14 For if in any thing I have gloried to him of you, I was not made ashamed; but as we spoke all things to you in truth, so also our glorying before Titus was found to be truth. 15 And his tender affection is more abundantly toward you, while he remembers the obedience of you all, how with fear and trembling ye received him. 16 I rejoice, that in everything I am of good courage concerning you.

VIII. 1 And we make known to you, brethren, the grace of God which has been bestowed in the churches of Macedonia; 2 that in much trial of affliction was the abundance of their joy, and their deep poverty abounded to the riches of their liberality. 3 For according to their ability, I bear testimony, and beyond their ability, they gave of their own accord; 4 with much entreaty beseeching of us the grace and the participation in the ministering to the saints; 5 and not as we expected, but themselves they gave first to the Lord, and to us through the will of God. 6 So that we exhorted Titus, that as he had before made a beginning, so he would also finish among you this grace also. 7 But, as in everything ye abound, in faith, and speech, and knowledge, and all diligence, and your love to us, see that ye abound in this grace also. 8 I say it not by way of command, but through the diligence of others proving also the sincerity of your love. 9 For ye know the grace of our Lord Jesus Christ, that, though he was rich, for your sakes he became poor, that ye through his poverty might become rich. 10 And I give my judgment in this matter; for this is profitable for you, who made a beginning before others, not only to do, but also to will, a year ago. 11 And now finish the doing of it also; that as there was the readiness to will, so there may be the finishing according to what ye have. 12 For if there be first the willing mind, it is accepted according to what one has, not according to what he has not. 13 For it is not that others may have relief and ye distress; 14 but, by the rule of equality, at this present time your abundance being a supply for their want, that also their abundance may become a supply for your want, that there may be equality; as it is written, 15 He that gathered much had nothing over, and he that gathered little did not lack.

16 But thanks be to God, who puts the same diligence for you into the heart of
Titus. 17 For he accepted indeed our exhortation; but being very zealous, he went
forth to you of his own accord. 18 And together with him we sent the brother,
whose praise in the gospel is throughout all the churches; 19 and not that only,
but who was also appointed by the churches, as our fellow-traveller with this
gift which is administered by us, to further the glory of the Lord, and our zeal;
20 being careful of this, that no one should blame us as to this bounty which is
administered by us; 21 for we provide for what is honorable, not only in the sight
of the Lord, but also in the sight of men. 22 And we sent with them our
brother, whom we have often in many things proved to be diligent, but now
much more diligent, through the great confidence which he has toward you.
23 As to Titus, he is my partner, and in regard to you a fellow-worker; as to our
brethren, they are messengers of the churches, the glory of Christ. 24 Therefore
show toward them before the churches, the proof of your love, and of our glory-
ing on your behalf.

IX. 1 For concerning the ministering to the saints, it is superfluous for me
to write to you. 2 For I know your readiness of mind, of which I glory
on your behalf to the Macedonians, that Achaia has been prepared for a year
past; and your zeal stirred up the greater part of them. 3 But I sent the breth-
ren, in order that our glorying on your behalf might not be made void in this
respect; that, as I said, ye may be prepared; 4 lest perchance, if Macedonians
come with me, and find you unprepared, we (that we say not, ye) should be put
to shame in this confidence.

5 I thought it necessary, therefore, to exhort the brethren, that they should
go before to you, and make up beforehand your previously promised bounty,
that this may be ready as a matter of bounty and not as covetousness. 6 But as
to this, he that sows sparingly will also reap sparingly; and he that sows boun-
tifully will also reap bountifully; 7 but let each one give as he has purposed in
his heart, not grudgingly or of necessity, for God loves a cheerful giver. 8 And
God is able to make every grace abound toward you; that ye, always having
all sufficiency in everything, may abound toward every good work: (9 as it is
written:

He scattered, he gave to the poor;
His righteousness abides forever;)

10 and he who supplies seed to the sower and bread for food, will supply and
multiply your seed for sowing, and increase the fruits of your righteousness;
11 ye being enriched in everything to all liberality, which works through us
thanksgiving to God. 12 Because the ministry of this service not only fully
supplies the wants of the saints, but also abounds through many thanks-
givings to God, 13 while through the proving of you by this ministration they
glorify God on account of your obedience to your confession in respect to
the gospel of Christ, and for the liberality of the contribution to them, and to
all; 14 they also, with supplication for you, longing after you on account of
the exceeding grace of God upon you. 15 Thanks be to God for his unspeakable
gift!

X. [1] Now I, Paul, myself beseech you by the meekness and gentleness of Christ, who in your presence indeed am lowly among you, but being absent am of good courage toward you; [2] but I entreat, that I may not when I am present be of good courage with the confidence, wherewith I think to be bold against some, who think of us as walking according to the flesh. [3] For though walking in the flesh, we do not war according to the flesh; ([4] for the weapons of our warfare are not fleshly, but mighty before God to the casting down of strongholds;) [5] casting down imaginations, and every high thing that exalts itself against the knowledge of God, and bringing every thought into captivity to the obedience of Christ; [6] and being in readiness to avenge every disobedience, when your obedience is made complete.

[7] Ye look on the things that are after the outward appearance. If any one trusts to himself that he is Christ's, let him consider this again with himself, that, as he is Christ's, so also are we. [8] For even if I glory somewhat more abundantly concerning our authority, which the Lord gave us for building you up, and not for casting you down, I shall not be put to shame; [9] that I may not seem as if I would terrify you through my letters. [10] For his letters, says one, are weighty and strong; but his bodily presence is weak, and his speech despicable. [11] Let such a one consider this, that such as we are in word through letters when absent, such will we be also in deed when present.

[12] For we have not the boldness to pair or compare ourselves with some of those who commend themselves; but they, measuring themselves among themselves, and comparing themselves with themselves, are without understanding. [13] But we will not glory beyond our measure, but according to the measure of the limit which God divided to us as a measure, to reach even to you. [14] For we do not stretch ourselves beyond our measure, as if we reached not to you; for as far as to you also did we come, in the gospel of Christ; [15] not glorying beyond our measure in other men's labors; but having hope that as your faith increases, we shall be enlarged among you according to our limit to further abundance, [16] so as to preach the gospel in the regions beyond you, not to glory within the limits assigned to another of things made ready to our hand. [17] But he that glories, let him glory in the Lord. [18] For not he that commends himself is approved, but he whom the Lord commends.

XI. [1] Would that ye could bear with me in a little folly! Nay, indeed ye do bear with me. [2] For I am jealous over you with a godly jealousy; for I betrothed you to one husband, that I may present a pure virgin to Christ. [3] But I fear, lest by any means, as the serpent deceived Eve in his craftiness, so your minds should be corrupted from your singleness and purity toward Christ. [4] For if indeed he that comes preaches another Jesus, whom we did not preach, or if ye receive a different spirit, which ye did not receive, or a different gospel, which ye did not receive, ye might well bear with it. [5] For I reckon that I am in no respect behind those pre-eminent apostles. [6] And though I be rude in speech, yet I am not in knowledge; but in everything we have manifested it among all in respect to you. [7] Or did I commit a sin in humbling myself that ye might be exalted, because I preached to you the gospel of God

[a] without cost? [8] I robbed other churches, taking wages of them, that I might minister to you. [9] And when I was present with you, and lacked, I was a charge to no one; for what was lacking to me the brethren when they came from Macedonia supplied; and in every thing I kept myself from being burdensome to you, and so will keep myself. [10] As the truth of Christ is in me, this glorying shall not be stopped against me in the regions of Achaia. [11] Why? Because I love you not? God knows. [12] But what I do, and will do, is that I may cut off the occasion of those who desire an occasion, that wherein they glory they may be found even as we. [13] For such men are false apostles, deceitful workers, transforming themselves into apostles of Christ. [14] And no wonder; for Satan himself transforms himself into an angel of light. [15] It is no great thing then, if also his ministers transform themselves as ministers of righteousness; whose end will be according to their works.

[16] I say again, let no one think me foolish; but if ye do, yet receive me even if as foolish, that I too may glory a little. [17] What I speak, I speak not according to the Lord, but as if in folly, in this confidence of glorying. [18] Since many glory according to the flesh, I also will glory. [19] For ye gladly bear with the foolish, being yourselves wise. [20] For ye bear with it, if one brings you into bondage, if one devours you, if one takes you captive, if one exalts himself, if one beats you on the face. [21] I say it as a dishonor, as though we had been weak. But in whatever any one is bold (I say it in folly), I also am bold. [22] Are they Hebrews? So am I. Are they Israelites? So am I. Are they Abraham's seed? So am I. [23] Are they ministers of Christ? (I speak as beside myself.) I am more; in labors more abundantly, in prisons more abundantly, in stripes above measure, in deaths often; [24] from the Jews five times I received forty stripes save one; [25] thrice I was beaten with rods; once I was stoned; thrice I suffered shipwreck; a night and a day I have spent in the deep; [26] in journeyings often, in perils of rivers, in perils of robbers, in perils from my countrymen, in perils from the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; [27] in toil and hardship, in sleeplessness often, in hunger and thirst, in fastings often, in cold and nakedness. [28] Apart from the things which I omit, there is that which comes upon me daily, anxiety for all the churches. [29] Who is weak, and I am not weak? Who is caused to stumble, and I do not burn? [30] If I must needs glory, I will glory of things which belong to my infirmity. [31] The God and Father of our Lord Jesus who is blessed forevermore, knows that I lie not. [32] In Damascus, the governor under Aretas the king kept guard over the city of the Damascenes to arrest me; [33] and through a window I was let down in a basket through the wall, and escaped his hands.

XII. [1] I must needs glory though it is not profitable; but I will come to visions and revelations of the Lord.

[2] I know a man in Christ, fourteen years ago (whether in the body I know not, or whether out of the body I know not, God knows), such a one caught up even to the third heaven. [3] And I know such a man (whether in the

[a] *Or*, gratuitously.

body or apart from the body I know not, God knows),[4] that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.

[5] On behalf of such a one I will glory; but on my own behalf I will not glory, save in my infirmities. [6] For if I should desire to glory, I should not be foolish, for I should be speaking the truth; but I forbear, lest any one should reckon of me above what he sees me to be, or hears from me. [7] And that I might not be exalted overmuch by the abundance of the revelations, there was given to me a thorn in the flesh, a messenger of Satan to buffet me, that I should not be exalted overmuch. [8] Concerning this I besought the Lord thrice, that it might depart from me. [9] And he has said to me, My grace is sufficient for thee; for my power is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may abide on me. [10] Wherefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then I am powerful.

[11] I have become foolish; ye compelled me. For I ought to have been commended by you; for in nothing was I behind these pre-eminent apostles, though I am nothing. [12] Truly the signs of an apostle were wrought among you in all patience, by signs, and wonders, and miracles. [13] For what is there, wherein ye were made inferior to the rest of the churches, except that I myself was not a charge to you? Forgive me this wrong.

[14] Behold, this is the third time I am ready to come to you; and I will not be a charge to you; for I seek not yours, but you; for the children ought not to lay up for the parents, but the parents for the children. [15] And I will most gladly spend and be spent for your souls; if I love you more abundantly, am I to be loved the less? [16] But be it so, I was not myself a charge to you; but yet, being crafty, I caught you with guile. [17] Did I make gain of you, through any of those whom I have sent to you? [18] I exhorted Titus [to go], and sent with him the brother. Did Titus make gain of you? Did we not walk in the same spirit; did we not in the same steps?

[19] Do ye all this time suppose that we are excusing ourselves to you? Before God in Christ we are speaking; and all, beloved, for building you up. [20] For I fear, lest perhaps, when I come, I should find you not such as I wish, and that I too should be found by you such as ye wish not; lest there should be strifes, jealousy, wraths, party spirit, backbitings, whisperings, swellings, tumults; [21] lest, when I come again, my God should humble me before you, and I should mourn for many of those who have sinned before, and repented not of the uncleanness, and fornication, and wantonness, which they practiced.

XIII. [1] This is the third time I am coming to you. At the mouth of two witnesses, and of three, shall every word be established. [2] I have before said, and now say beforehand, as when I was present the second time, so also now being absent, to those who heretofore have sinned, and to all the rest, that if I come again I will not spare; [3] since ye seek a proof of Christ who is speaking in me, who toward you is not weak, but is powerful in you. [4] For he was crucified through weakness, yet he lives through the power of God. For we also are weak in him, but we shall live with him through the power of God to-

ward you. 5 Try your own selves, whether ye are in the faith; prove your own selves. Or know ye not your own selves, that Jesus Christ is in you, unless ye are reprobate indeed. 6 But I hope that ye will know, that we are not reprobate.

7 Now we pray to God that ye do no evil; not that we should appear approved, but that ye may do what is good, though we be as reprobate. 8 For we have no power against the truth, but for the truth. 9 For we rejoice, when we are weak, and ye are powerful; this also we pray for, even your perfection. 10 For this cause I write these things while absent, that when present I may not deal sharply according to the authority which the Lord gave me for building up, and not casting down.

11 Finally, brethren, farewell. Be perfect, be of good comfort, be of the same mind, be at peace; and the God of love and peace will be with you.

12 Salute one another with a holy kiss. 13 All the saints salute you.

14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all.

THE LETTER OF PAUL TO THE ROMANS.

The Epistle to the Galatians seems to have accomplished its object. The visits of Timothy and Titus to Corinth, and Paul's Epistles to the Corinthian church, mended matters and prepared the way for his spending the winter profitably with them. Disorders and opposition were subdued, and controversies of Judaizers had abated. The time had come for Paul to give a more extended presentation of the gospel he preached. Since he proposed to enter the western portion of the empire (Acts 19 : 21; Rom. 1 : 13; 15 : 22–29), he chose Rome, the center of nations, as his starting point, and Roman Christians as the ones whom he would instruct and win over to the full reception of the truth. In his Epistle to them he discourses on the righteousness of God, made necessary by the sinfulness of the whole race, unfolded in the doctrines of justification by faith and sanctification, and shows that the law is in harmony with, and fulfilled in, the gospel. He vindicates God's dealings with Israel and the calling of the Gentiles; treats on ethical duties and duties to the State, on questions of conscience and casuistry; and defends his teaching and his apostleship to the Gentiles.

The Epistle indicates Paul's tranquillity of mind, his hopefulness, and his expectancy of final triumph. It was written at Ephesus in the winter and sent in the spring of A. D. 58 (pp. 231–2). It should be read after Acts 20 : 3.

I. 1 Paul, a servant of Jesus Christ, called to be an apostle, set apart to the gospel of God, 2 which he promised before through his prophets in the Holy Scriptures, 3 concerning his Son, who was born of the seed of David according to the flesh, 4 who was instated as the Son of God, with power according to the spirit of holiness, by resurrection of the dead, Jesus Christ our Lord; 5 through whom we received grace and apostleship, for obedience of faith among

all the nations, for his name's sake; [6] among whom are ye also, called to be Jesus Christ's—[7] to all the beloved of God that are in Rome, called to be saints: Grace to you and peace from God our Father and the Lord Jesus Christ.

[8] First, I thank my God through Jesus Christ for you all, that your faith is proclaimed in all the world. [9] For God is my witness, whom I serve in my spirit in the gospel of his Son, how unceasingly I make mention of you, always in my prayers [10] making request, if in any way now at length I may be prospered by the will of God to come to you. [11] For I long to see you, that I may impart to you some spiritual gift, to the end that ye may be established; [12] that is, to be comforted together in you, through each other's faith, both yours and mine. [13] And I do not wish you to be ignorant, brethren, that oftentimes I purposed to come to you (and was hindered hitherto), that I might have some fruit in you also, even as in the rest of the Gentiles. [14] Both to Greeks and Barbarians, both to wise and foolish I am debtor; [15] so, as far as lies in me, I am ready to preach the gospel to you also who are in Rome. [16] For I am not ashamed of the gospel; for it is the power of God unto salvation to every one that believes, to the Jew first, and also to the Greek. [17] For in it is revealed God's righteousness, from faith to faith; as it is written, But the righteous shall live by faith.

[18] For God's wrath is revealed from heaven against all ungodliness and unrighteousness of men, who hold back the truth in unrighteousness; [19] because that which may be known of God is manifest in them; for God manifested it to them. [20] For since the creation of the world, his invisible things are clearly seen, being perceived by the things that are made, even his eternal power and divinity; that they may be without excuse. [21] Because, knowing God, they glorified him not as God, nor gave thanks; but became vain in their reasonings, and their stupid heart was darkened. [22] Affirming themselves to be wise, they became fools; [23] and changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds and fourfooted beasts and creeping things.

[24] Wherefore God delivered them up in the desires of their hearts to uncleanness, to dishonor their bodies among themselves; [25] who changed the truth of God into falsehood; and worshiped and served the creature rather than the Creator, who is blessed forever. Amen. [26] For this cause God delivered them up to shameful passions; for their women changed the natural use into that which is against nature; [27] and in like manner the men also, leaving the natural use of the woman, burned in their desire one toward another; men with men working that which is unseemly, and receiving in themselves the recompense of their error which was due. [28] And as they did not choose to retain God in their knowledge, God delivered them up to a reprobate mind, to do those things which are not becoming; [29] being filled with all unrighteousness, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, malignity; whisperers, [30] slanderers, hateful to God, insolent, proud, boasters, devisers of evil things, disobedient to parents, [31] without understanding, covenant-breakers, without natural affection, unmerciful; [32] who, knowing the judgment of God, that they who practice such things are worthy of death, not only do them, but also have pleasure in those who practice them.

II. [1] Wherefore thou art without excuse, O man, whoever thou art that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest dost practice the same things. [2] Now we know that the judgment of God is according to truth, upon those who practice such things. [3] And reckonest thou this, O man, that judgest those who practice such things, and doest them, that thou shalt escape the judgment of God? [4] Or despisest thou the riches of his kindness, and forbearance, and long-suffering, not knowing that the goodness of God is leading thee to repentance; [5] and after thy hardness and impenitent heart, art laying up for thyself wrath in the day of wrath and of the revelation of the righteous judgment of God; [6] who will render to every man according to his works; [7] to those who by patient continuance in well doing seek for glory and honor and immortality, eternal life; [8] but to those who are contentious, and do not obey the truth, but obey unrighteousness, wrath and indignation, [9] tribulation and distress, on every soul of man that works evil, of the Jew first, and also of the Greek; [10] but glory and honor and peace to every man that works good, to the Jew first also to the Greek.

[11] For there is no respect of persons with God. [12] For as many as sinned without law will also perish without law; and as many as sinned with law will be judged by law; [13] for not the hearers of law are righteous before God, but the doers of law will be justified: [14] (for when Gentiles, who have no law, do by nature the things required by law, these, having no law, are a law to themselves; [15] who show the work of law written in their hearts, their conscience testifying with it, and between one another their thoughts accusing or also excusing;) [16] in the day when God will judge the secrets of men, according to my gospel, through Jesus Christ.

[17] But if thou art called a Jew, and restest on law, and gloriest in God, [18] and knowest his will, and approvest the things that are excellent, being instructed out of the law; [19] and believest thyself to be a guide of the blind, a light of those who are in darkness, [20] an instructor of the foolish, a teacher of babes, having in the law the form of knowledge and of the truth; [21] thou then that teachest another, dost thou not teach thyself? thou that preachest a man should not steal, dost thou steal? [22] thou that sayest, a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou rob temples? [23] thou that gloriest in law, through the transgression of the law dishonorest thou God? [24] For, the name of God is blasphemed among the Gentiles because of you, as it is written.

[25] For circumcision indeed profits, if thou doest the law; but if thou art a transgressor of law, thy circumcision has become uncircumcision. [26] If then the uncircumcision keep the requirements of the law, shall not his uncircumcision be reckoned for circumcision? [27] And shall not the uncircumcision that is by nature, if it fulfills the law, judge thee, who with the letter and circumcision art a transgressor of law? [28] For he is not a Jew, who is one outwardly; nor is that circumcision, which is outward in the flesh. [29] But he is a Jew, who is one inwardly; and circumcision is that of the heart, in spirit not in letter; whose praise is not from men, but from God.

III. [1] What then is the advantage of the Jew? Or what is the profit of circumcision? [2] Much every way; first, indeed, that they were intrusted with the oracles of God. [3] For what if some disbelieved? Shall their disbelief make void the faithfulness of God? [4] Far be it. But let God be true, and every man a liar, as it is written,

That thou mayest be justified in thy words,
And mayest overcome when thou art judged.

[5] But if our unrighteousness commends God's righteousness, what shall we say? Is God unrighteous who visits wrath? (I speak as a man.) [6] Far be it! For then how shall God judge the world? [7a] For if the truth of God, through my lie, abounded unto his glory, why am I also still judged as a sinner? [8] And why should we not, (as we are slanderously reported, and as some affirm that we say,) do evil that good may come? Whose condemnation is just.

[9] What then? Are we better? No, in no wise; for we before charged, that both Jews and Greeks are all under sin. [10] As it is written,

There is none righteous, no, not one;
[11] There is none that understands,
There is none that seeks after God;
[12] They are all gone out of the way, they are together become unprofitable;
There is none that does good, there is not so much as one;
[13] Their throat is an open sepulchre;
With their tongues they have used deceit;
The poison of asps is under their lips;
[14] Whose mouth is full of cursing and bitterness;
[15] Their feet are swift to shed blood;
[16] Destruction and misery are in their ways;
[17] And the way of peace they have not known;
[18] There is no fear of God before their eyes.

[19] Now we know that whatever the law says, it speaks to those under the law; that every mouth may be stopped, and all the world may be subject to condemnation before God. [20] Because by works of law no flesh will be justified in his sight; for through law is a knowledge of sin. [21] But now, apart from law, a righteousness of God has been manifested, being witnessed by the law and the prophets; [22] even a righteousness of God through faith in Jesus Christ, unto all [b] that believe; for there is no distinction; [23] for all have sinned, and fall short of the glory of God; [24] being justified [c] freely by his grace, through the redemption that is in Christ Jesus; [25] whom God set forth as a propitiation through faith, in his blood, for the exhibition of his righteousness, because of the passing over of the sins formerly committed in the forbearance of God; [26] for the exhibition of his righteousness in this present time, that he may be righteous, and the justifier of him who believes in Jesus.

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[a] *Many documents read* But. [b] *Some documents add* and upon all.
[c] *Or*, gratuitously.

27 Where then is the glorying? It is excluded. By what kind of law? Of works? Nay; but by a law of faith. 28 For we reckon that a man is justified by faith apart from works of law. Or is God the God of Jews only? 29 Is he not also of Gentiles? Yes, of Gentiles also; 30 since God is one, who will justify the circumcision by faith, and the uncircumcision through faith. 31 Do we then make void law through faith? Far be it! Yea, we establish law.

IV. 1 What then shall we say that Abraham our forefather according to the flesh has found? 2 For if Abraham was justified by works, he has ground of glorying; but not towards God. 3 For what says the Scripture? And Abraham believed God, and it was reckoned to him for righteousness. 4 Now to him that works, the reward is not reckoned as of grace, but as of debt. 5 But to him that works not, but believes on him who justifies the ungodly, his faith is reckoned for righteousness. 6 As also David speaks of the happiness of the man, to whom God reckons righteousness, apart from works,

7 Happy they, whose iniquities have been forgiven,
And whose sins have been covered;
8 Happy the man to whom the Lord will not reckon sin!

9 Comes this happiness then on the circumcision, or also on the uncircumcision? For we say, Faith was reckoned to Abraham for righteousness. 10 How then was it reckoned? When he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. 11 And he received the sign of circumcision, a seal of the righteousness of the faith which he had while in uncircumcision; that he might be father of all that believe while in uncircumcision, that the righteousness might be reckoned to them also; 12 and father of circumcision to those who not only are of the circumcision, but who also walk in the steps of the faith of our father Abraham, which he had while in uncircumcision.

13 For not through law was the promise to Abraham, or to his seed, that he should be heir of the world, but through righteousness of faith. 14 For if they that are of law are heirs, faith is made void, and the promise is made of no effect. 15 For the law works wrath; but where there is no law, neither is there transgression. 16 For this cause it is of faith, that it may be according to grace; in order that the promise may be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all, 17 (as it is written, A father of many nations have I made thee,) before God whom he believed, who makes alive the dead, and calls the things that are not as though they were; 18 who against hope believed in hope, to the end that he might become father of many nations, according to that which was spoken, So shall thy seed be. 19 And being not weakened in faith, he considered his own body already dead, being about a hundred years old, and the deadness of Sarah's womb; 20 but in view of the promise of God he wavered not through unbelief, but was made strong in faith, giving glory to God, 21 and being fully assured, that what he had promised he was able also to perform. 22 Wherefore also it was reckoned to him for righteousness. 23 And it was not written for his sake alone, that it was reckoned to him; 24 but for ours also, to

whom it will be reckoned, if we believe on him who raised Jesus our Lord from the dead; [25] who was delivered up for our trespasses, and was raised for our justification.

V. [1] Being justified therefore by faith, let us have peace with God through our Lord Jesus Christ; [2] through whom we have had our access also by faith into this grace in which we stand, and let us [a] exult in hope of the glory of God. [3] And not only so, but let us [a] exult in afflictions also; knowing that affliction works patience; [4] and patience approval; and approval hope; [5] and hope makes not ashamed; because the love of God has been poured forth in our hearts, through the Holy Spirit which was given to us.

[6] For when we were yet weak, in due season Christ died for the ungodly. [7] For scarcely for a righteous man will one die; though, for the good man, perhaps some one does even dare to die. [8] But God commends his own love toward us, in that, while we were yet sinners, Christ died for us. [9] Much more therefore, being now justified by his blood, shall we be saved from the wrath through him. [10] For if, being enemies, we were reconciled to God through the death of his Son; much more, being reconciled, shall we be saved by his life; [11] and not only so, but also [b] exulting in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

[12] Therefore, as through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned; [13] for until the law sin was in the world; but sin is not reckoned when there is no law. [14] But yet death reigned from Adam until Moses, even over those who sinned not after the likeness of Adam's transgression, who is a type of the coming One. [15] But not as the trespass, so also is the free gift; for if by the trespass of the one the many died, much more did the grace of God, and the gift by the grace of the one man, Jesus Christ, abound to the many. [16] And not as through one that sinned, is the gift; for the judgment came of one unto condemnation, but the gift came of many trespasses unto justification. [17] For if by the trespass of the one, death reigned through the one; much more they who receive the abundance of the grace, and of the gift of righteousness, will reign in life through the one, Jesus Christ.

[18] So then, as through one trespass it came to all men unto condemnation; so also through one righteous act it came to all men unto justification of life. [19] For as through the disobedience of the one man the many were constituted sinners, so also through the obedience of the one will the many be constituted righteous. [20] But the law came in beside, that the trespass might abound. But where sin abounded, grace superabounded; [21] that as sin reigned in death, so also might grace reign through righteousness unto eternal life, through Jesus Christ our Lord.

VI. [1] What then shall we say? Are we to continue in sin, that grace may abound? [2] Far be it! How shall we, who died to sin, live any longer therein? [3] Or, are ye ignorant, that all we who were baptized [c] into Christ Jesus were baptized [c] into his death? [4] We were buried therefore with him through the baptism [c] into his death; that just as Christ was raised from the dead

[a] *Gr.*, glory. [b] *Gr.*, glorying. [c] *Or*, unto.

through the glory of the Father, so we also might walk in newness of life. 5 For if we have become united with the likeness of his death, we shall be with that of his resurrection also; 6 knowing this, that our old man was crucified with him, that the body of sin might be destroyed, in order that we might no more be in bondage to sin. 7 For he that died has been justified from sin. 8 And if we died with Christ, we believe that we shall also live with him; 9 knowing that Christ, being raised from the dead, dies no more; death has dominion over him no more. 10 For the death that he died, he died to sin once for all; but the life that he lives, he lives to God. 11 Thus reckon ye also yourselves to be dead to sin, but alive to God in Christ Jesus.

12 Let not sin therefore reign in your mortal body, that ye should obey its desires; 13 nor present your members to sin as weapons of unrighteousness; but present yourselves to God, as alive from the dead, and your members to God as weapons of righteousness. 14 For sin shall not have dominion over you; for ye are not under law, but under grace.

15 What then? Are we to sin, because we are not under law, but under grace? Far be it! 16 Know ye not, that to whom ye present yourselves servants unto obedience, his servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness? 17 But thanks be to God, that ye were servants of sin, but obeyed from the heart that form of teaching unto which ye were delivered; 18 and being made free from sin, became servants of righteousness. 19 I speak after the manner of men, because of the infirmity of your flesh. For as ye presented your members servants to uncleanness, and to iniquity unto iniquity; so now present your members servants to righteousness unto sanctification. 20 For when ye were servants of sin, ye were free as to righteousness. 21 What fruit therefore had ye then in those things of which ye are now ashamed? For the end of those things is death. 22 But now, being made free from sin, and become servants to God, ye have your fruit unto sanctification, and the end eternal life. 23 For the wages of sin is death; but the gift of God is eternal life, in Christ Jesus our Lord.

VII. 1 Or, are ye ignorant, brethren (for I am speaking to men who know law), that the law has dominion over the man for so long time as he lives? 2 For the married woman is bound by law to the living husband; but if the husband die, she is loosed from the law of the husband. 3 So then if, while the husband is living, she is married to another man, she shall be called an adulteress; but if the husband die, she is free from the law, that she is no adulteress, though she is married to another man.

4 Wherefore, my brethren, ye also were made dead to the law through the body of Christ, that ye might be married to another, to him who was raised from the dead, in order that we might bear fruit to God. 5 For when we were in the flesh, the passions of sins, which were through the law, wrought in our members to bear fruit unto death. 6 But now we have been loosed from the law, having died to that in which we were held; so that we serve in newness of the spirit, and not in oldness of the letter.

7 What then shall we say? Is the law sin? Far be it! But I should not

have known sin, unless through law; for I should not know [a] coveting, if the law did not say, Thou shalt not [a] covet. 8 But sin, finding occasion through the commandment, wrought in me all manner of [a] coveting. For apart from law, sin is dead. 9 And I was alive apart from law once; but when the commandment came, sin revived, and I died. 10 And the commandment which was unto life, that I found to be unto death. 11 For sin, finding occasion through the commandment deceived me, and through it slew me. 12 So that the law is holy, and the commandment holy and righteous and good.

13 Did then that which is good become death to me? Far be it! But sin, that it might be shown to be sin, by working death to me through that which is good; that sin through the commandment might become exceedingly sinful. 14 For we know that the law is spiritual; but I am carnal, sold under sin. 15 For what I perform, I know not; for not what I wish, that do I practice; but what I hate, that I do. 16 But if what I wish not, that I do, I consent to the law that it is good. 17 Now then, it is no longer I that perform it, but the sin that dwells in me. 18 For I know that there dwells not in me, that is, in my flesh, any good; for to wish is present with me; but to perform that which is good is not. 19 For the good that I wish, I do not; but the evil that I wish not, that I practice. 20 But if what I wish not, that I do, it is no more I that perform it, but the sin that dwells in me. 21 I find then the law, that, when I wish to do good, evil is present with me. 22 For I delight in the law of God after the inward man. 23 But I see a different law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. 24 Wretched man that I am! Who will deliver me from the body of this death? 25 Thanks be to God through Jesus Christ our Lord! So then I myself with the mind serve the law of God, but with the flesh the law of sin.

VIII. 1 There is therefore now no condemnation to those who are in Christ Jesus. 2 For the law of the Spirit of life in Christ Jesus set me free from the law of sin and death. 3 For—what the law could not do, in that it was weak through the flesh—God, sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh; 4 for that the requirement of the law might be fulfilled in us, who walk not according to the flesh, but according to the Spirit. 5 For they that are according to the flesh mind the things of the flesh; but they that are according to the Spirit, the things of the Spirit. 6 For the mind of the flesh is death; but the mind of the Spirit is life and peace. 7 Because the mind of the flesh is enmity against God; for it does not subject itself to the law of God, neither indeed can it; 8 and they that are in the flesh can not please God.

9 But ye are not in the flesh, but in the Spirit, if indeed the Spirit of God dwells in you. And if any one has not the Spirit of Christ, he is none of his. 10 And if Christ is in you, the body is dead because of sin; but the Spirit is life because of righteousness. 11 And if the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will make alive your mortal bodies also, [b] because of his Spirit that dwells in you.

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[a] *Or*, desire.

[b] *Many documents read* through.

12 So then, brethren, we are debtors, not to the flesh, to live according to the
flesh. 13 For if ye are living according to the flesh, ye are going to die; but if
by the Spirit ye put to death the deeds of the body, ye will live. 14 For as
many as are led by the Spirit of God, these are sons of God. 15 For ye did not
receive a spirit of bondage again unto fear; but ye received a spirit of adoption,
whereby we cry, Abba, Father. 16 The Spirit himself testifies with our spirit,
that we are children of God; 17 and if children, also heirs; heirs of God, and
joint heirs with Christ; if indeed we suffer with him, that we may also be glori-
fied with him.

18 For I reckon that the sufferings of this present time are of no account, in
comparison with the glory which is going to be revealed for us. 19 For the
earnest longing of the creation is waiting for the revelation of the sons of God.
20 For the creation was made subject to vanity, not by its own will, but because
of him who made it subject, in hope 21 that the creation itself also will be set
free from the bondage of corruption into the freedom of the glory of the children
of God. 22 For we know that the whole creation groans and travails in pain to-
gether until now. 23 And not only so, but ourselves also, though we have the
first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for
the adoption, the redemption of our body.

24 For by hope we were saved; but hope seen is not hope; for what one sees,
why does he also hope for? 25 But if we hope for what we do not see, we wait
for it with patience. 26 And in like manner the Spirit also helps our weakness;
for we know not what to pray for as we ought; but the Spirit himself makes in-
tercession for us with groanings which can not be uttered. 27 And he who
searches the heart knows what is the mind of the Spirit, because he makes in-
tercession for the saints according to the will of God. 28 And we know that all
things work together for good to those who love God, to those who are called
according to his purpose. 29 Because whom he foreknew, he also predestined
to be conformed to the image of his Son, that he might be the first-born among
many brethren. 30 And whom he predestined, them he also called; and whom
he called, them he also justified; and whom he justified, them he also glorified.

31 What then shall we say to these things? If God is for us, who is against
us? 32 He who spared not his own Son, but delivered him up for us all, how will
he not also with him freely give us all things? 33 Who will lay anything to the
charge of God's elect? God is he that justifies; 34 who is he that condemns?
Christ is he that died, yea rather, was raised, who is also at the right hand of
God, who also intercedes for us. 35 Who will separate us from the love of Christ?
Will tribulation, or distress, or persecution, or famine, or nakedness, or peril, or
sword? 36 As it is written,

For thy sake we are killed all the day long;
We were accounted as sheep for slaughter.

37 Nay, in all these things we are more than conquerors through him who
loved us. 38 For I am persuaded, that neither death nor life, nor angels nor prin-
cipalities, nor things present nor things to come, nor powers, 39 nor height nor
depth, nor any other created thing, will be able to separate us from the love of
God, which is in Christ Jesus our Lord.

IX. [1] I say the truth in Christ, I lie not, my conscience also testifying with me in the Holy Spirit, [2] that I have great grief and unceasing anguish in my heart. [3] For I could wish to be myself accursed from Christ for my brethren, my kinsmen according to the flesh; [4] who are Israelites; whose is the adoption, and the glory, and the covenants, and the giving of the law, and the service, and the promises; [5] whose are the fathers, and of whom as to the flesh is the Christ, who is over all, God blessed forever. Amen.

[6] But not as though the word of God has failed. For not all they are Israel, who are of Israel; [7] neither, because they are Abraham's seed, are they all children; but, In Isaac shall thy seed be called. [8] That is, not they who are the children of the flesh are the children of God; but the children of the promise are reckoned as seed. [9] For the word of promise is this, At this season I will come, and Sarah shall have a son. [10] And not only so; but when Rebecca also had conceived by one, our father Isaac ([11] for they being not yet born, nor having done anything good or evil, that the purpose of God according to election might stand, not of works, but of him who calls), [12] it was said to her, The elder shall serve the younger. [13] Even as it is written,

Jacob I loved,
But Esau I hated.

[14] What then shall we say? Is there unrighteousness with God? Far be it! [15] For he says to Moses, I will have mercy on whomsoever I have mercy, and I will have compassion on whomsoever I have compassion. [16] So then it is not of him who wills, nor of him who runs, but of God who has mercy. [17] For the Scripture says to Pharaoh, For this very purpose did I raise thee up, that I might show forth my power in thee, and that my name might be announced in all the earth. [18] So then, on whom he will he has mercy, and whom he will he hardens.

[19] Thou wilt say then to me, Why then does he still find fault? For who resists his will? [20] Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him who formed it, Why didst thou make me thus? [21] Has not the potter a right over the clay, out of the same lump to make one part a vessel unto honor, and another unto dishonor? [22] And what if God, willing to show forth his wrath, and to make known his power, endured in much long-suffering vessels of wrath fitted for perdition; [23] and that he might make known the riches of his glory on vessels of mercy, which he before prepared for glory; [24] whom he also called, even us, not from Jews only, but also from Gentiles? [25] As he says also in Hosea,

I will call that my people, which was not my people;
And her beloved, who was not beloved.

[26] And it shall be, that in the place where it was said to them, Ye are not my people, there will they be called, Sons of the living God. [27] And Isaiah cries concerning Israel,

If the number of the sons of Israel be as the sand of the sea,
It is the remnant that will be saved;
[28] For the Lord will do a work on the earth,
Finishing it and cutting it short.

29 And as Isaiah has said before,

If the Lord of Sabaoth had not left us a seed,
We should have become as Sodom,
And been made like to Gomorrah.

30 What then shall we say? That Gentiles, who were not following after righteousness, obtained righteousness, but righteousness which is of faith; 31 but Israel, following after a law of righteousness, did not arrive at [such] a law. 32 Wherefore? Because [they sought it] not by faith, but as if it were by works of law. They stumbled against the stone of stumbling; 33 as it is written, Behold, I lay in Zion a stone of stumbling, and a rock of offense; and he that believes on him shall not be put to shame.

X. 1 Brethren, my heart's desire and prayer to God on their behalf, is that they may be saved. 2 For I testify for them, that they have a zeal for God, but not according to knowledge. 3 For being ignorant of the righteousness of God, and seeking to establish their own, they did not subject themselves to the righteousness of God. 4 For Christ is the end of law for righteousness, to every one that believes.

5 For Moses writes that the man who has done the righteousness which is of the law, shall live in it. 6 But the righteousness which is of faith says thus, Say not in thy heart, Who shall ascend into heaven? (that is, to bring Christ down;) 7 or, Who shall descend into the abyss? (that is, to bring up Christ from the dead.) 8 But what says it? The word is near thee, in thy mouth, and in thy heart; that is, the word of faith, which we preach; 9 because, if thou confess with thy mouth Jesus as Lord, and believe in thy heart that God raised him from the dead, thou shalt be saved. 10 For with the heart man believes unto righteousness; and with the mouth confession is made unto salvation. 11 For the Scripture says, Whoever believes on him shall not be put to shame. 12 For there is no distinction between Jew and Greek; for the same one is Lord of all, rich toward all that call on him; 13 for every one who calls on the name of the Lord will be saved. 14 How then are they to call on him in whom they believed not? And how are they to believe in him of whom they heard not? And how are they to hear without a preacher? 15 And how are they to preach, unless they are sent forth? As it is written,

How beautiful are the feet of those who bring glad tidings of good things!

16 But they did not all obey the glad tidings. For Isaiah says, Lord, who believed our report? 17 So then faith comes of hearing, and hearing through the word of Christ. 18 But I say, did they not hear? Yes, verily;

Their sound went out into all the earth,
And their words to the ends of the [a] world.

19 But I say, did Israel not know? First Moses says,

I will provoke you to jealousy by those who are no people,
By a nation without understanding I will provoke you to anger.

20 But Isaiah is very bold, and says,

I was found by those who sought me not;
I became manifest to those who asked not after me.

[a] *Gr.*, inhabited earth.

21 But as to Israel he says,

All the day long, I spread out my hands
To a disobedient and gainsaying people.

XI. 1 I say then, did God cast away his people? Far be it! For I also am an Israelite, from the seed of Abraham, of the tribe of Benjamin. 2 God did not cast away his people that he foreknew. Or know ye not what the Scripture says in Elijah; how he intercedes with God against Israel, saying, 3 Lord, they have killed thy prophets, have digged down thine altars, and I am left alone, and they seek my life. 4 But what says the answer of God to him? I have left to myself seven thousend men, who have not bowed the knee to Baal. 5 Even so then, at this present time also, there is a remnant according to the election of grace. 6 And if by grace, it is no longer of works; otherwise the grace becomes no longer grace. [a] But if of works, it is no longer grace; otherwise the work is no longer work.

7 What then? What Israel seeks, that he obtained not; but the election obtained it, and the rest were hardened. 8 As it is written, God gave them a spirit of stupor, eyes that they should not see, and ears that they should not hear, unto this very day. 9 And David says,

Let their table be made a snare, and a trap,
And a stumbling-block, and a recompense to them;
10 Let their eyes be darkened, that they may not see,
And bow thou down their back always.

11 I say then, did they stumble in order that they might fall? Far be it! But by their trespass salvation is come to the Gentiles, to provoke them to [b] rivalry. 12 Now if their trespass is the riches of the world, and their diminution the riches of the Gentiles, how much more their fullness? 13 But I am speaking to you the Gentiles. Inasmuch then as I am an apostle of the Gentiles, I glorify my ministry; 14 if by any means I may provoke to [b] rivalry my flesh, and save some of them. 15 For if the casting away of them is the reconciling of the world, what shall the receiving of them be, but life from the dead? 16 And if the first-fruit is holy, so is the mass; and if the root is holy, so are the branches. 17 And if some of the branches were broken off, and thou, being a wild olive-branch, wast grafted in among them, and became a partaker with them of the root of the fatness of the olive-tree; 18 glory not over the branches. But if thou gloriest, it is not thou that bearest the root, but the root thee. 19 Thou wilt say then, Branches were broken off, that I might be grafted in. 20 Well; by their unbelief they were broken off, and thou standest by thy belief. Be not highminded, but fear; 21 for if God spared not the natural branches, neither will he spare thee.

22 Behold then God's kindness and severity; toward those who fell, severity; but toward thee, God's kindness, if thou continue in his kindness; otherwise, thou also shalt be cut off. 23 And they also, if they continue not in their unbelief, shall be grafted in; for God is able to graft them in again. 24 For if thou wast cut out of that which is by nature a wild olive-tree and wast grafted con-

[a] *Many ancient documents omit the rest of this verse.* [b] *Or,* jealousy.

trary to nature into a good olive-tree; how much more shall these, who are the natural branches, be grafted into their own olive-tree?

25 For I do not wish you, brethren, to be ignorant of this mystery, lest ye be wise in your own conceits, that hardness has come upon Israel in part, until the fullness of the Gentiles come in. 26 And so all Israel will be saved; as it is written, There will come out of Zion the Deliverer; he will turn away ungodliness from Jacob; 27 and this is the covenant from me unto them, when I shall take away their sins. 28 As concerning the gospel, they are enemies for your sake; but as concerning the election, they are beloved for the fathers' sake. 29 For the gifts and the calling of God are not repented of. 30 For just as ye in times past disobeyed God, but have now obtained mercy by their disobedience; 31 so have these also now disobeyed, that by the mercy shown to you they also may now obtain mercy. 32 For God shut up all unto disobedience, that he might have mercy on all.

33 Oh, the depth of the riches, both of the wisdom and the knowledge of God! How unsearchable are his judgments, and his ways past tracing out! 34 For,

Who knew the mind of the Lord?
Or who became his counselor?

35 Or who first gave to him, and it shall be given back to him again? 36 For from him, and through him, and for him, are all things; to him be the glory forever. Amen.

XII. 1 I beseech you, therefore, brethren, through the mercies of God, to present your bodies a living sacrifice, holy, well pleasing to God, which is your rational [a] service. 2 And be not conformed to this age, but be transfigured by the renewing of your mind, that ye may discern what is the will of God, the good and well pleasing and perfect.

3 For I say, through the grace that was given me, to every one that is among you, not to think of himself more highly than he ought to think; but so to think as to think soberly, according as God divided to each one a measure of faith. 4 For even as we have many members in one body, and all the members have not the same office; 5 so we, the many, are one body in Christ, and severally members one of another; 6 and having gifts differing according to the grace that is given to us, whether prophecy, let it be according to the proportion of our faith; 7 or service, in the service; or he that teaches, in the teaching; 8 or he that exhorts, in the exhortation; he that imparts, in simplicity; he that leads, in diligence; he that shows mercy, in cheerfulness.

9 Let love be unfeigned. Abhor that which is evil; cleave to that which is good. In brotherly love, 10 be tenderly affectionate one to another; in honor preferring one another; 11 in diligence not slothful; in spirit fervent; serving the Lord; 12 in hope rejoicing; in affliction enduring; in prayer persevering; 13 communicating to the necessities of the saints; given to hospitality. 14 Bless those who persecute you; bless, and curse not. 15 Rejoice with those who rejoice; weep with those who weep. 16 Be of the same mind one toward another. Set not

[a] *Or*, worship.

your mind on high things, but be carried away with lowly. Become not wise in your own conceits. 17 Recompense to no one evil for evil. Provide things honorable in the sight of all men. 18 If it be possible, as far as depends on you, be at peace with all men. 19 Avenge not yourselves, beloved, but give place to the wrath [of God]. For it is written, To me belongs vengeance; I will recompense, saith the Lord. 20 But

If thine enemy hungers, feed him;
If he thirsts, give him drink.

For, in doing this,

Thou wilt heap coals of fire on his head.

21 Be not overcome by evil, but overcome evil with good.

XIII. 1 Let every soul submit himself to the authorities that are over him. For there is no authority but from God; and those that are have been appointed by God. 2 So that he that sets himself against the authority, resists the ordinance of God; and they that resist will receive to themselves condemnation. 3 For rulers are not a terror to the good work, but to the evil. And dost thou wish not to fear the authority? Do that which is good, and thou wilt have praise from him; 4 for he is God's minister to thee for good. But if thou do that which is evil, fear, for he bears not the sword in vain; for he is God's minister, an avenger for wrath to him that does evil. 5 Wherefore it is necessary to submit yourselves, not only because of the wrath, but also because of conscience.

6 For, on this account ye pay tribute also; for they are God's ministers, attending continually to this very thing. 7 Render to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor. 8 Owe no one anything, but to love one another; for he that loves another has fulfilled the law. 9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet; and if there is any other commandment, it is summed up in this word, namely, Thou shalt love thy neighbor as thyself. 10 Love works no ill to one's neighbor; therefore love is the fulfillment of the law. 11 And this, knowing the season, that it is high time already for you to be awaked out of sleep; for now is our salvation nearer than when we believed. 12 The night is far advanced, the day is at hand. Let us therefore put off the works of darkness, and let us put on the weapons of light. 13 Let us walk becomingly, as in the day; not in reveling and drunkenness, not in lewdness and wantonness, not in strife and jealousy; 14 but put on the Lord Jesus Christ, and make not provision for the flesh, to fulfill its desires.

XIV. 1 Him that is weak in the faith receive; not for decisions of disputes. 2 One believes that he may eat all things; but he that is weak eats herbs. 3 Let not him that eats despise him that eats not; and let not him that eats not judge him that eats; for God received him. 4 Who art thou that judgest another's servant? To his own lord he stands or falls. But he shall be made to stand; for the Lord is able to make him stand.

5 One man esteems one day above another; another esteems every day alike. Let each one be fully persuaded in his own mind. 6 He that regards the day, regards it to the Lord; and he that eats, eats to the Lord, for he gives thanks to

God; and he that eats not, to the Lord he eats not, and gives thanks to God. 7 For no one of us lives to himself, and no one dies to himself. 8 For if we live, we live to the Lord; and if we die, we die to the Lord; whether we live therefore, or die, we are the Lord's. 9 For to this end Christ died, and lived, that he might be Lord of both dead and living. 10 But thou, why dost thou judge thy brother? Or thou also, why dost thou despise thy brother? For we shall all stand before the judgment-seat of God. 11 For it is written, As I live, says the Lord, to me every knee shall bow, and every tongue shall confess to God. 12 So then, each one of us will give account concerning himself to God.

13 Let us therefore no longer judge one another; but judge this rather, not to put a stumbling-block, or an occasion to fall, in a brother's way. 14 I know, and am persuaded in the Lord Jesus, that nothing is defiled of itself; but to him that accounts anything to be defiled, to him it is defiled. 15 But if because of food thy brother is aggrieved, thou no longer walkest in accordance with love. Do not by thy food, destroy him for whom Christ died. 16 Let not then your good be evil spoken of. 17 For the kingdom of God is not food and drink; but righteousness, and peace, and joy in the Holy Spirit. 18 For he that in these things serves Christ, is well pleasing to God and approved by men.

19 So then, let us pursue the things which make for peace, and things by which one may build up another. 20 Do not for the sake of food destroy the work of God. All things indeed are clean; but it is evil for that man who by eating makes another stumble. 21 It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbles, or is made to offend, or is weak. 22 Hast thou faith? Have it to thyself before God. Happy is he that judges not himself in that which he approves. 23 And he that doubts is condemned if he eat, because it is not of faith; and all that is not of faith is sin.

XV. 1 Now we, the strong, ought to bear the infirmities of the weak, and not to please ourselves. 2 Let each one of us please his neighbor, for his good, to upbuilding. 3 For Christ also pleased not himself; but, as it is written, The reproaches of those who reproached thee, fell on me. 4 For whatever things were written in former times were written for our instruction, that we through patience and through consolation of the Scriptures may have hope. 5 And the God of patience and consolation grant you to be of the same mind one with another, according to Christ Jesus; 6 that with one accord ye may with one mouth glorify the God and Father of our Lord Jesus Christ.

7 Wherefore receive one another, as Christ also received you, to the glory of God. 8 For I say that Christ has been made a minister of the circumcision, in behalf of God's truth, that he might confirm the promises made to the fathers; 9 and that the Gentiles might glorify God for his mercy; as it is written,

For this cause I will confess to thee among Gentiles,
And will sing to thy name.

10 And again he says,

Rejoice, ye Gentiles, with his people.

11 And again,

Praise the Lord, all ye Gentiles;
And let all the peoples extol him.

12 And again, Isaiah says,

There shall be the root of Jesse,
And he who rises up to rule over Gentiles;
On him will Gentiles hope.

13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, in the power of the Holy Spirit.

14 And I myself also am persuaded of you, my brethren, that ye yourselves also are full of goodness, filled with all knowledge, able to admonish one another also. 15 But I write the more boldly to you, in part as putting you in mind, because of the grace that was given to me by God, 16 that I should be a minister of Christ Jesus to the Gentiles, [a] ministering in the gospel of God, that the offering up of the Gentiles may become acceptable, being sanctified by the Holy Spirit. 17 I have therefore my glorying in Christ Jesus, as to things pertaining to God. 18 For I will venture to speak only of those things which Christ wrought through me, to bring the Gentiles to obedience, by word and work, 19 in the power of signs and wonders, in the power of the Holy Spirit; so that from Jerusalem, and around as far as Illyricum, I have fully preached the gospel of Christ; 20 yea, making it my aim so to preach the gospel, not where Christ was named, that I might not build upon another's foundation; 21 but as it is written,

They to whom nothing was announced concerning him shall see,
And they that have not heard shall understand.

22 For which cause also, these many times, I was hindered from coming to you. 23 But now having no longer a place in these regions, and having a longing these many years to come to you, 24 whenever I go to Spain;—for I hope in passing through to see you, and to be sent forward thither by you, if first I have been satisfied in a measure with your company.—

25 But now I am going to Jerusalem to minister to the saints. 26 For Macedonia and Achaia thought it good to make some contribution for the poor among the saints who were in Jerusalem. 27 For they thought it good; and their debtors are they. For if the Gentiles have shared in their spiritual things, they ought also to minister to them in carnal things. 28 When therefore I have performed this, and have sealed to them this fruit, I will go on by you to Spain. 29 And I know that, when I come to you, I shall come in the fullness of the blessing of Christ.

30 And I beseech you, brethren, by our Lord Jesus Christ, and by the love of the Spirit, to strive together with me in your prayers to God for me; 31 that I may be delivered from the unbelieving in Judæa, and that my ministry for Jerusalem may prove acceptable to the saints; 32 that I may come in joy to you through the will of God, and may with you be refreshed. 33 And the God of peace be with you all. Amen.

XVI. 1 I commend to you Phœbe our sister, who is a [b] servant of the church which is at Cenchræa; 2 that ye receive her in the Lord in a way worthy of saints, and assist her in whatever matter she may have need of you; for she herself also has been a helper of many, and of myself.

[a] *Gr.*, ministering in the manner of a priest. [b] *Or*, deaconess.

3 Salute Prisca and Aquila, my fellow workers in Christ Jesus, 4 who for my
life laid down their own necks; to whom not only I give thanks, but also all the
churches of the Gentiles; 5 and salute the church that is in their house.
Salute Epenetus, my beloved, who is the first-fruits of Asia unto Christ.
6 Salute Mary, who bestowed much labor on you. 7 Salute Andronicus and [a] Ju-
nias, my kinsmen, and my fellow-prisoners, who are of note among the apostles,
who were in Christ even before me. 8 Salute Ampliatus, my beloved in the Lord.
9 Salute Urbanus, our fellow-worker in Christ, and Stachys my beloved. 10 Salute
Apelles, the approved in Christ. Salute those who are of the household of Aris-
tobulus. 11 Salute Herodion my kinsman. Salute those of the household of
Narcissus who are in the Lord. 12 Salute Tryphæna and Tryphosa who labor in
the Lord. Salute Persis the beloved who labored much in the Lord. 13 Salute
Rufus, the elect in the Lord, and his mother and mine. 14 Salute Asyncritus,
Phlegon, Hermes, Patrobas, Hermas, and the brethren who are with them. 15 Sa-
lute Philologus, and Julia, Nereus and his sister, and Olympas, and all the saints
who are with them. 16 Salute one another with a holy kiss. All the churches
of Christ salute you.

17 Now I beseech you, brethren, to mark those who are causing divisions and
occasions of stumbling, contrary to the teaching which ye learned; and turn
away from them. 18 For they that are such serve not our Lord Christ, but their
own belly; and by their kind and smooth speech deceive the hearts of the guile-
less. 19 For your obedience is come abroad unto all men. I rejoice therefore
over you; but I wish you to be wise as to that which is good, and simple as to
that which is evil. 20 And the God of peace will bruise Satan under your feet
speedily. The grace of our Lord Jesus Christ be with you.

21 Timothy, my fellow worker, salutes you, and Lucius, and Jason, and Sosi-
pater, my kinsmen. 22 I, Tertius, who write the letter, salute you in the Lord.
23 Gaius my host, and of the whole church, salutes you. Erastus the treasurer
of the city salutes you, and Quartus the brother.[b]

25 Now to him who is able to establish you, according to my gospel and the
preaching of Jesus Christ, according to the revelation of the mystery kept in
silence during eternal ages 26 but now made manifest, and through prophetic
scriptures, according to the commandment of the eternal God, made known to
all nations for obedience to the faith, 27 to God only wise, through Jesus Christ,
to whom be the glory forever. Amen.

[a] *Or*, Junia.

[b] *Some ancient documents insert ver. 24*, The grace of our Lord Jesus Christ be with you, Amen, *and omit the like words in ver. 20.*

EPISTLES
OF PAUL'S IMPRISONMENT AT ROME.

I. Philippians.
II. Colossians.
III. Philemon.
IV. Ephesians.

THE EPISTLES OF THE IMPRISONMENT.

The Epistles of the Imprisonment appear to have been written about the same time. Paul was a prisoner at Rome (Phil. 1 : 13; 4 : 22; Col. 4 : 10–18; Eph. 6 : 20; Philem. 1). Tychicus was the bearer of two of them, Colossians and Ephesians, and is referred to in both in almost the same words (Col. 4 : 7, 8; Eph. 6 : 21, 22). That to Philemon was sent at the same time, for Onesimus accompanied both it and the Epistle to the Colossians (Philem. 10-12; Col. 4 : 9). The Epistle to the Philippians seems to have been sent about the same time, for Paul joins the name of Timothy with his own in addressing the Colossians (1 : 1), Philemon (1), and the Philippians (1 : 1), and when writing to the latter, he was hoping to come to them soon (Phil. 2 : 23, 24); and to Philemon he seems to be confident of soon leaving Rome (ver. 22). And this accords with the fact that when he wrote to the Philippians he had already accomplished a great work (Phil. 1 : 13; 4 : 22), and that Epaphroditus had come from Philippi with messages and contributions, and had been taken sick, communication concerning which had been sent to Philippi, and in response to which expressions of anxiety brought back to Rome. Such considerations make it probable that these four letters were written in the last year of the imprisonment, and quite likely near its close. Some place the Philippians last, but it fits well as the first. It refers to Jewish antagonism, so prominent in the Epistles of his third missionary journey (Phil. 3 : 2 ff.), and gives glimpses of his life while a prisoner at Rome (Phil. 1 : 12 ff; 2 : 19 ff.; 4 : 18).

As Epaphroditus was about to return, Paul writes to the saints at Philippi acknowledging their liberality. From the fullness of his heart he expresses with joy his thankfulness and love. He gives needed instruction, and warns them against Judaizing formalism and epicurean lawlessness; and gives them such admonitions as seemed needful for establishing them in the faith and regulating their conduct toward each other and toward unbelievers. It is the most loving of all his Epistles, and beautifully presents the characteristics of a Christian manhood. Its date may be assigned to the autumn of A. D. 62, or early in A. D. 63. Compare note on pp. 259, 260.

THE LETTER OF PAUL TO THE PHILIPPIANS.

I. [1] Paul and Timothy, servants of Christ Jesus, to all the saints in Christ Jesus who are at Philippi, with the [a] bishops and deacons: [2] Grace to you, and peace, from God our Father and the Lord Jesus Christ.

[3] I give thanks to my God on all my remembrance of you,—[4] always, in every supplication of mine, making the supplication for you all with joy,—[5] for your fellowship in respect to the gospel from the first day until now; [6] being confident of this very thing, that he who began a good work in you will complete it until the day of Jesus Christ. [7] As it is just for me to think this in behalf of you all, because I have you in my heart; all of you being, both in my bonds, and in the defense and confirmation of the gospel, partakers of the grace with me. [8] For God is my witness, how greatly I long for you all, with the tender affection of Jesus Christ. [9] And this I pray, that your love may abound yet more and more, in knowledge and all discernment; [10] in order that ye [b] may approve the things that are excellent, that ye may be pure and without offense to the day of Christ; [11] being filled with the fruit of righteousness, which is through Jesus Christ, to the glory and praise of God.

[12] But I wish you to know, brethren, that the things which befell me have resulted rather in the furtherance of the gospel; [13] so that my bonds have become manifest in Christ in all the Prætorium, and to all the rest; [14] and that the greater part of the brethren, made confident in the Lord by my bonds, are much more bold to speak the word without fear.

[15] Some indeed preach Christ even through envy and party spirit, but some also through good will; [16] the one, from love, knowing that I am set for the defense of the gospel; [17] the other, from contentiousness, proclaim Christ not with pure intent, thinking to add affliction to my bonds. [18] What then? Notwithstanding, in every way, whether in pretense or in truth, Christ is proclaimed; and therein I rejoice, yea, and will rejoice. [19] For I know that this will turn out for my salvation, through your supplication, and the supply of the Spirit of Jesus Christ; [20] according to my earnest expectation and hope, that I shall in nothing be put to shame, but that with all boldness, as always, so also now Christ shall be magnified in my body, whether through life, or through death.

[21] For to me to live is Christ, and to die is gain. [22] But if it be to live in the flesh, this to me is fruit of work; and which I shall choose I know not; [23] but am constrained by the two, having the desire to depart, and to be with Christ, for it is far better; [24] but to continue in the flesh is more needful for your sake. [25] And being confident of this, I know that I shall abide, and shall continue with you all for your progress and joy in the faith; [26] that your glorying may be more abundant in Jesus Christ for me, through my coming to you again.

[27] Only let your conduct be worthy of the gospel of Christ; that whether I come and see you, or remain absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel; [28] and in nothing terrified by the adversaries; which is to them a proof of perdi-

[a] *Or,* overseers. [b] *Or,* may prove things that differ.

tion, but to you of salvation, and that from God. [29] Because to you it was granted in behalf of Christ,—not only to believe on him,—but in his behalf to suffer also; [30] having the same conflict as ye saw in me, and now hear of in me.

II. [1] If then there is any consolation in Christ, if any encouragement from love, if any communion of the Spirit, if any tender affection and compassion, [2] make my joy complete, that ye be of the same mind, having the same love, being of one accord, minding the one thing; [3] doing nothing through party spirit or vainglory, but in humility each esteeming others better than himself; [4] regarding not each one his own things, but each one also the things of others. [5] Have this mind in you, which was also in Christ Jesus; [6] who, existing in the form of God, accounted not the being on an equality with God a thing to be grasped; [7] but emptied himself, taking the form of a servant, becoming in the likeness of men; [8] and being found in fashion as a man, he humbled himself, becoming obedient to death, and the death of the cross. [9] Wherefore also God highly exalted him, and gave him the name which is above every name; [10] that in the name of Jesus every knee should bow, of beings in heaven, and of beings on earth, and of beings under the earth, [11] and every tongue confess that Jesus Christ is Lord, to the glory of God the Father. [12] So then, my beloved, as ye always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; [13] for it is God who is working in you both to will and to work, for his good pleasure.

[14] Do all things without murmurings and questionings; [15] that ye may become blameless and simple, children of God, unreproachable, in the midst of a crooked and perverse generation, among whom ye appear as heavenly lights in the world; [16] holding forth the word of life; for a ground of glorying to me at the day of Christ, that I did not run in vain, or labor in vain. [17] But even if I am poured out on the sacrifice and ministry of your faith, I rejoice, and I rejoice with you all. [18] And for the same cause, do ye also rejoice, and rejoice with me.

[19] But I hope in the Lord Jesus shortly to send Timothy to you, that I also may be cheered, when I know your state. [20] For I have no one like-minded, who will sincerely care for your state. [21] For all seek their own, not the things of Jesus Christ. [22] But ye know his proved character, that, as a child serves a father, he served with me for the gospel. [23] Him therefore I hope to send immediately, as soon as I shall see how it will go with me; [24] but I trust in the Lord that I also myself shall come shortly. [25] Yet I supposed it necessary to send to you Epaphroditus, my brother, and fellow-worker, and fellow-soldier, but your messenger and minister to my needs. [26] For he was longing after you all, and was greatly distressed, because ye heard that he was sick. [27] For indeed he was sick near to death; but God had mercy on him, and not on him only, but on me also, that I might not have sorrow on sorrow. [28] I sent him therefore with the more haste, that seeing him again ye may rejoice, and that I may be less sorrowful. [29] Receive him therefore in the Lord with all joy, and hold such in honor; [30] because for the work of Christ he came near to death, hazarding his life, that he might complete what things were lacking in your ministry to me.

III. [1] Finally, my brethren, rejoice in the Lord. To write the same things to you, to me is not irksome, and for you it is safe.

[2] Beware of the dogs, beware of the evil workers, beware of the concision. [3] For we are the circumcision, who worship by the Spirit of God, and glory in Christ Jesus, and have no trust in the flesh: [4] though I might trust in the flesh also; if any other thinks to trust in the flesh, I more; [5] circumcised the eighth day, of the race of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as to the law, a Pharisee; [6] as to zeal, persecuting the church; as to the righteousness which is in the law, blameless. [7] But what things were gain to me, these I have accounted loss for Christ. [8] Nay more, and I account all things to be loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I suffered the loss of all things, and account them refuse, that I may gain Christ, [9] and be found in him, not having my own righteousness, which is of law, but that which is through faith in Christ, the righteousness which is from God, upon faith; [10] that I may know him, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed to his death; [11] if by any means I may attain to the resurrection from the dead. [12] Not that I already obtained, or have already been perfected; but I pursue onward, if I may lay hold of that for which I was laid hold of by Christ Jesus. [13] Brethren, I do not account myself to have laid hold of it; but one thing I do, forgetting the things behind, and reaching forth to the things before, [14] I pursue on toward the mark, for the prize of the heavenly calling of God in Christ Jesus. [15] Let us therefore, as many as are perfect, be of this mind; and if in any thing ye are otherwise minded, even this God will reveal to you. [16] Nevertheless, whereto we have attained, in the same let us walk.

[17] Brethren, become imitators together of me, and mark those who so walk, as ye have us for an example. [18] For many are walking, of whom I told you often, and now tell you even weeping, that they are the enemies of the cross of Christ; [19] whose end is perdition, whose God is their belly, and whose glory is in their shame, who mind the earthly things. [20] For our citizenship is in heaven; whence we also wait for a Saviour, the Lord Jesus Christ; [21] who will transform the body of our humiliation into conformity to the body of his glory, according to the working with which he is able also to subject all things to himself.

IV. [1] Therefore, my brethren beloved and longed for, my joy and crown, so stand fast in the Lord, beloved.

[2] I exhort Euodia, and I exhort Syntyche, to be of the same mind in the Lord. [3] Yea, I beseech thee also, true yoke-fellow, help them, for they labored with me in the gospel, with Clement also, and the rest of my fellow-workers, whose names are in the book of life.

[4] Rejoice in the Lord always; again I will say, rejoice. [5] Let your forbearance be known to all men. The Lord is near. [6] In nothing be anxious; but in every thing, by prayer and supplication with thanksgiving, let your requests be made known to God. [7] And the peace of God, which passes all understanding, will guard your hearts and your thoughts in Christ Jesus.

[8] Finally, brethren, whatever things are true, whatever things are venerable, whatever things are righteous, whatever things are pure, whatever things are

lovely, whatever things are of good report, and if there be any virtue, and if there be any praise, think on these things. [9] The things also, which ye learned and received and which ye heard and saw in me, these practice; and the God of peace will be with you.

[10] But I rejoiced in the Lord greatly, that now at length ye revive again in your care for my welfare; for which ye were also careful, but lacked opportunity. [11] Not that I speak in respect of want; for I learned, in whatever state I am, to be content. [12] I both know how to be humbled, and I know how to abound; in every thing, and in all things, I am instructed, both to be filled and to be hungry, both to be in plenty and to be in want. [13] I can do all things, in him who strengthens me. [14] Notwithstanding, ye did well to share with me in my affliction. [15] And ye also know, Philippians, that in the beginning of the gospel, when I went forth from Macedonia, no church communicated with me in the way of giving and receiving, but ye only; [16] that also in Thessalonica, ye sent once and again to my need. [17] Not that I seek for the gift; but I seek for the fruit that abounds to your account. [18] But I have all, and abound; I am full, having received of Epaphroditus the things sent from you, an odor of sweet smell, a sacrifice acceptable, well pleasing to God. [19] But my God will supply all your need, according to his riches in glory, in Christ Jesus.

[20] Now to God and our Father be the glory forever and ever. Amen.

[21] Salute every saint in Christ Jesus. The brethren who are with me salute you. [22] All the saints salute you, but especially they who are of Cæsar's household.

[23] The grace of the Lord Jesus Christ be with your spirits.

THE LETTER OF PAUL TO THE COLOSSIANS.

Paul did not plant the church at Colosse, but his influence had extended thither through Epaphras, its probable founder and leading teacher, and others (Acts 19 : 10; Col. 1 : 7; 4 : 12). Epaphras had come to Rome and had told the apostle concerning the church. A new form of error had arisen among them, a false philosophy, combining Jewish ritualism and Oriental mysticism, the worship of angels and ascetic rules of life (2 : 8–23). This the apostle exposes as a perversion of the gospel. He enforces the universal headship of Christ and his perfect mediatorship, so that other and inferior mediators are not necessary; and emphasizes a new inner life and a corresponding outer manner of living. Colosse was a city of Phrygia, twelve miles from Laodicea, and about a hundred miles east of Ephesus. The letter was probably written early in A. D. 63. See p. 259.

I. [1] Paul, an apostle of Christ Jesus, through the will of God, and Timothy the brother, [2] to the saints and faithful brethren in Christ who are in Colosse: Grace to you, and peace, from God our Father.

[3] We give thanks to God the Father of our Lord Jesus Christ, praying always for you, [4] having heard of your faith in Christ Jesus, and of the love which ye have toward all the saints, [5] because of the hope which is laid up for you in

heaven, of which ye heard before in the word of the truth of the gospel; 6 which is come to you, even as it is also in all the world, bearing fruit, and increasing in you also, since the day ye heard it, and knew the grace of God in truth; 7 as ye learned from Epaphras our beloved fellow-servant, who is for us a faithful minister of Christ, 8 who also made known to us your love in the Spirit.

9 For this cause we also, since the day we heard it, do not cease to pray for you, and to ask that ye may be filled with the knowledge of his will, in all spiritual wisdom and understanding; 10 that ye may walk worthy of the Lord to all pleasing, bearing fruit in every good work, and growing in the knowledge of God; 11 being strengthened with all power, according to the might of his glory, unto all patience and long-suffering with joy; 12 giving thanks to the Father, who made [a] us meet for the portion of the inheritance of the saints in light; 13 who delivered us out of the dominion of darkness, and translated us into the kingdom of the Son of his love; 14 in whom we have the redemption, the forgiveness of sins; 15 who is the image of the invisible God, the first-born of every creature; 16 because in him were all things created, in the heavens, and on the earth, the visible and the invisible, whether thrones, or dominions, or rulers, or authorities; all things have been created through him, and for him; 17 and he is before all things, and in him all things hold together. 18 And he is the head of the body, the church; who is the beginning, the first-born from the dead; in order that he may become [b] in all things pre-eminent. 19 Because in him [c] it pleased all the fullness to dwell; 20 and through him to reconcile all things to himself, having made peace through the blood of his cross; through him, whether the things on the earth, or the things in the heavens. 21 And you also, being in time past alienated, and enemies in your mind in wicked works, yet now has he reconciled 22 in the body of his flesh through death, to present you holy and without blemish and blameless before him; 23 if indeed ye abide in the faith grounded and steadfast, and not moved away from the hope of the gospel, which ye heard, which was preached in the whole creation which is under heaven; of which I, Paul, became a minister.

24 Now I rejoice in my sufferings for you, and fill up on my part that which is lacking of the afflictions of Christ in my flesh for the sake of his body, which is the church; 25 of which I became a minister, according to the stewardship of God which was given to me for you, to fulfill the word of God, 26 the mystery which has been hidden from ages and from generations; but now it has been manifested to his saints, 27 to whom God willed to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory; 28 whom we proclaim, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ; 29 to which end I labor also, striving according to his working, which works in me with power.

II. 1 For I wish you to know how great a conflict I have for you, and for those in Laodicea, and for as many as have not seen my face in the flesh; 2 that their hearts might be comforted, they being knit together in love, and unto

[a] *Many ancient documents read* you. [b] *Or*, among all.
[c] *Or*, It pleased [the Father] that in him should all the fullness dwell.

all the riches of the fullness of the understanding, unto the full knowledge of the mystery of God, even Christ; [3] in whom are all the treasures of wisdom and knowledge hidden. [4] This I say, in order that no one may delude you with persuasiveness of speech. [5] For though I am absent in the flesh, yet in the spirit I am with you, rejoicing and beholding your order, and the steadfastness of your faith toward Christ.

[6] As therefore ye received the Christ, Jesus the Lord, so walk in him; [7] having been rooted and being built up in him, and being confirmed in the faith as ye were taught, abounding [a] therein with thanksgiving.

[8] Beware lest there shall be any one that is carrying you away as spoils through philosophy and vain deceit, according to the tradition of men, according to the rudiments of the world, and not according to Christ. [9] Because in him dwells all the fullness of the Godhead bodily. [10] And ye are made full in him, who is the head of every rule and authority; [11] in whom ye were also circumcised with a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ; [12] having been buried with him in your baptism, wherein ye were also raised with him through faith in the working of God, who raised him from the dead. [13] And you, being dead through your trespasses and the uncircumcision of your flesh, you he made alive together with him, graciously forgiving us all our trespasses; [14] blotting out the bond written in decrees that was against us, which was opposed to us, and he has taken it out of the way, nailing it to the cross; [15] [b] despoiling the rulers and authorities, he made a show of them openly, triumphing over them in it.

[16] Let no one therefore judge you in food, or in drink, or in respect of a feast, or a new moon, or a sabbath; [17] which are a shadow of the things to come, but the body is Christ's. [18] Let no one defraud you of the prize, [c] delighting in humiliation and worship of the angels, taking his stand on things which he has seen, vainly puffed up by his fleshly mind, [19] and not holding fast the head, from whom all the body, through the joints and bands supplied with nourishment, and knit together, increases with the increase of God.

[20] If ye died with Christ from the rudiments of the world, why, as if living in the world, do ye subject yourselves to decrees, [21] "Handle not, nor taste, nor touch," [22] (which are all to perish with the using,) according to the precepts and teachings of men? [23] All which, having a show of wisdom, in will-worship, humility, and neglect of the body, are of no value, [ministering] to the satisfaction of the flesh.

III. [1] If then ye were raised together with Christ, seek the things above, where Christ is, sitting on the right hand of God. [2] Set your mind on the things above, not on the things on the earth. [3] For ye died, and your life is hidden with Christ in God. [4] When Christ, [d] our life, shall be manifested, then will ye also with him be manifested in glory.

[5] Put to death therefore your members which are on the earth; fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry; [6] on ac-

[a] *Some ancient copies omit* therein. [b] *Or*, putting off from himself.
[c] *Or*, wishing to do so. [d] *Many ancient documents read*, your.

count of which things the wrath of God comes [a] on the sons of disobedience; [7] in which things ye also once walked, when ye lived in these things. [8] But now, do ye also put off all these, anger, wrath, malice, railing, foul speech out of your mouth. [9] Lie not one to another, seeing that ye have put off the old man with his deeds, [10] and have put on the new man, who is being renewed unto knowledge, according to the image of him who created him; [11] where can be no Greek and Jew, circumcision and uncircumcision, Barbarian, Scythian, bondman, freeman; but Christ is all, and in all.

[12] Put on therefore, as God's elect, holy and beloved, a heart of compassion, kindness, humility, meekness, long-suffering, [13] forbearing one another, and freely forgiving each other, if any one have a complaint against any, even as the [b] Lord freely forgave you, so also do ye; [14] and over all these put on love, which is the bond of perfectness. [15] And let the peace of Christ rule in your hearts, to which ye were also called in one body; and be thankful.

[16] Let the word of Christ dwell in you [c] richly; in all wisdom teaching and admonishing one another; with psalms, hymns, spiritual songs, in grace singing in your hearts to God. [17] And whatever ye do, in word or in work, do all in the name of the Lord Jesus, giving thanks to God the Father through him.

[18] Wives, submit yourselves to your husbands, as is fitting in the Lord. [19] Husbands, love your wives, and be not bitter toward them. [20] Children, obey your parents in all things; for this is well pleasing, in the Lord. [21] Fathers, provoke not your children, that they be not discouraged. [22] Servants, obey in all things your masters according to the flesh; not with eye-service, as men-pleasers, but in singleness of heart, fearing the Lord. [23] Whatever ye do, work heartily, as to the Lord, and not to men; [24] knowing that from the Lord ye will receive the recompense of the inheritance. Ye are servants of the Lord Christ. [25] For he that does wrong will receive again for the wrong he did; and there is no respect of persons.

IV. [1] Masters, render to your servants that which is just and equitable; knowing that ye also have a Master in heaven.

[2] Persevere in prayer, being watchful therein with thanksgiving; [3] at the same time praying also for us, that God may open to us a door for the word, to speak the mystery of Christ, for the sake of which I am also in bonds, [4] that I may make it manifest, as I ought to speak. [5] Walk in wisdom toward those without, buying up the opportunity. [6] Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man.

[7] All my affairs will Tychicus make known to you, the beloved brother, and faithful minister and fellow-servant in the Lord; [8] whom I sent to you for this very purpose, that ye may know our condition, and he may comfort your hearts; [9] together with Onesimus, the faithful and beloved brother, who is one of you. They will make known to you every thing here. [10] Aristarchus, my fellow-prisoner salutes you, and Mark, the cousin of Barnabas, concerning whom ye received commands (if he come to you, receive him), [11] and Jesus, who is called

[a] *Some ancient documents omit* on the sons of disobedience.
[b] *Many ancient documents read* Christ
[c] *Or,* richly in all wisdom.

Justus, who are of the circumcision. These only are my fellow-workers, for the kingdom of God, who have been a comfort to me.

12 Epaphras, who is one of you, a servant of Christ Jesus, salutes you, always striving for you in his prayers, that ye may stand perfect and fully assured in all the will of God. 13 For I bear him witness, that he has much labor for you, and those in Laodicea, and those in Hierapolis. 14 Luke, the beloved physician, and Demas, salute you. 15 Salute the brethren in Laodicea, and Nymphas, and the church in their house. 16 And when this letter has been read among you, cause that it be read also in the church of the Laodiceans, and that ye also read the one from Laodicea. 17 And say to Archippus, Take heed to the ministry which thou didst receive in the Lord, that thou fulfill it.

18 The salutation of me, Paul, with my own hand. Remember my bonds. Grace be with you.

THE LETTER OF PAUL TO PHILEMON.

Philemon was a resident of Colosse, and had been converted through the agency of Paul, probably during his three years' ministry at Ephesus (A. D. 54–57). Onesimus was a slave of Philemon, and having wronged, perhaps robbed, his master, had fled to Rome to escape punishment. Coming under the influence of Paul he was converted and thoroughly transformed in character. As Tychicus was about to return to Colosse, the apostle sends Onesimus back with him to his master, pleading for him his forgiveness and a kindly welcome. Slaves were numerous in Phrygia, and Paul instructs the Colossians in the duties of masters and servants to each other (Col. 3 : 22–4 : 1). In this Epistle we have a practical illustration and an object lesson. It has been admired in every age. It is indeed the finest specimen of epistolary courtesy and tact that has come down to us from antiquity. It was written probably early A. D. 63.

1 Paul, a prisoner of Christ Jesus, and Timothy our brother, to Philemon our beloved and fellow-worker, 2 and to Apphia the sister, and Archippus our fellow-soldier, and to the church in thy house: 3 Grace to you, and peace, from God our Father and the Lord Jesus Christ.

4 I thank my God always, making mention of thee in my prayers, 5 hearing of thy love and faith, which thou hast toward the Lord Jesus, and to all the saints; 6 that the fellowship of thy faith may become effectual in the knowledge of every good thing which is in us, unto Christ. 7 For I had much joy and consolation in thy love, because the hearts of the saints have been refreshed through thee, brother. 8 Wherefore, though having much boldness in Christ to command thee that which is becoming, 9 yet for love's sake I beseech rather; being such a one, as Paul an old man, and now also a prisoner of Christ Jesus. 10 I beseech thee for my child, whom I begot in my bonds, Onesimus; 11 who in time past was useless to thee, but is now useful to thee and to me; 12 whom I sent back to thee, that is, my own heart; 13 whom I would have desired to keep with myself, that in thy stead he might minister to me in the bonds of the gospel. 14 But

without thy consent I wished to do nothing; that thy benefit may not be as it were of necessity, but willingly. 15 For perhaps he departed for a time on this account, that thou mightest have him back forever; 16 no longer as a servant, but above a servant, a brother beloved, especially to me, but how much more to thee, both in the flesh, and in the Lord! 17 If thou countest me therefore a partner, receive him as myself.

18 But if he wronged thee in any way, or owes thee anything, put that to my account. 19 I, Paul, have written it with my own hand, I will repay. Not to say to thee, that thou owest me also thine own self besides. 20 Yea, brother, let me have joy of thee in the Lord. Refresh my heart in Christ. 21 Having confidence in thy obedience I have written to thee, knowing that thou wilt also do more than I say.

22 But at the same time be preparing for me also a lodging; for I hope that through your prayers I shall be given to you.

23 There salutes thee Epaphras, my fellow-prisoner in Christ Jesus, 24 Mark, Aristarchus, Demas, Luke, my fellow-workers.

25 The grace of our Lord Jesus Christ be with your spirit.

THE LETTER OF PAUL TO THE EPHESIANS.

The Epistle to the Ephesians is the most complete of the Epistles of this period, and bears a relation to them similar to that which the Epistle to the Romans bears to the other Epistles of Paul's third missionary journey. There has been some question as to the readers originally addressed. It is without personal salutations and the readers are addressed largely, at least, as Gentiles. It may have been of the nature of a circular letter, intended primarily for the mother church at Ephesus, and then for the lesser churches of Proconsular Asia. It is the sublimest of Paul's Epistles. In its fullness of thought and conciseness of language it embraces the whole field of the Christian religion. In the first three chapters it expounds its doctrines, in the last three its duties and its morals. In the former are displayed the blessedness and glory of Christ, comprehending all believers in him, the Supreme Head of the church, as his body. In the latter, the duty of believers to realize this blessed unity in themselves is enforced and the help they should give to make it a reality in the various relations in which they are placed. It was written probably early in A. D. 63. See on p. 259.

I. 1 Paul, an apostle of Jesus Christ through the will of God, to the saints who are in Ephesus, and the faithful in Christ Jesus: 2 Grace to you, and peace, from God our Father and the Lord Jesus Christ.

3 Blessed be the God and Father of our Lord Jesus Christ, who blessed us with every spiritual blessing in the heavenly realms in Christ; 4 as he chose us in him before the foundation of the world, that we should be holy and without blemish before him in love; 5 having predestinated us to the adoption of sons through Jesus Christ to himself, according to the good pleasure of his will, 6 to

the praise of the glory of his grace, which he graciously bestowed on us in the beloved; [7] in whom we have the redemption through his blood, the forgiveness of our trespasses according to the riches of his grace, [8] which he made to abound toward us in all wisdom and understanding; [9] making known to us the mystery of his will, according to his good pleasure which he purposed in himself, [10] in respect to the administration of the fullness of seasons, to sum up all things in the Christ, those which are in the heavens, and those which are on the earth; [11] in him, in whom we were also chosen as the inheritance, being predestinated according to the purpose of him who works all things according to the counsel of his own will, [12] that we should be to the praise of his glory who before have hoped in the Christ; [13] in whom ye also, after having heard the word of truth, the good news of your salvation, in whom having also believed, ye were sealed with the Holy Spirit of promise; [14] who is an earnest of our inheritance until the redemption of the purchased possession, to the praise of his glory.

[15] For this cause I also, having heard of your faith in the Lord Jesus, which ye show to all the saints, [16] cease not to give thanks for you, making mention of you in my prayers; [17] that the God of our Lord Jesus Christ, the Father of glory, would give to you a spirit of wisdom and of revelation in the full knowledge of him; [18] the eyes of your heart being enlightened; that ye may know what is the hope of his calling, what the riches of the glory of his inheritance in the saints, [19] and what the exceeding greatness of his power toward us who believe, according to the working of the might of his strength, [20] which he wrought in Christ when he raised him from the dead and seated him at his own right hand in the heavenly realms, [21] far above all rule, and authority, and power, and dominion, and every name that is named, not only in this age, but also in that which is to come; [22] and subjected all things under his feet, and gave him to be head over all things to the church, [23] which is his body, the fullness of him who fills all in all.

II. [1] You also, when ye were dead in trespasses and sins;—[2] in which ye once walked according to the course of this age, according to the prince of the authority of the air, of the spirit that is now working in the sons of disobedience; [3] among whom we also all had our way of life in time past in the desires of our flesh, doing the will of the flesh and of the thoughts, and were by nature children of wrath, even as the rest;—[4] but God, being rich in mercy, on account of his great love wherewith he loved us, made us, [5] even when we were dead in trespasses, alive with Christ, (by grace ye have been saved,) [6] and raised us with him, and made us to sit with him in the heavenly realms in Christ Jesus; [7] that in the ages to come he might show the exceeding richness of his grace, in kindness toward us in Christ Jesus. [8] For by grace ye have been saved through faith; and that not of yourselves, it is the gift of God; [9] not from works, lest any one should boast. [10] For we are his workmanship, created in Christ Jesus for good works, which God before prepared that we should walk in them.

[11] Wherefore remember, that formerly ye, the Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh

made by hands,—[12] that at that time ye were apart from Christ, alienated from the commonwealth of Israel, and strangers to the covenants of the promise, having no hope, and without God in the world. [13] But now, in Christ Jesus, ye, who formerly were far off, have become near in the blood of Christ. [14] For he is our peace, who made both one, and broke down the middle wall of the partition which parted us; [15] having put an end in his flesh to the enmity, the law of the commandments expressed in decrees, that he might make the two one new man in himself, making peace; [16] and might reconcile both in one body to God through the cross, having slain the enmity thereby. [17] And he came and brought the good news of peace to you who were far off, and to those who were near. [18] Because through him we both have our access in one Spirit to the Father. [19] So then ye are no longer strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God; [20] having been built on the foundation of the apostles and prophets, Christ Jesus himself being the chief corner-stone; [21] in whom every building, fitly framed together, is growing into a holy temple in the Lord; [22] in whom ye also are being builded together into a habitation of God in the Spirit.

III. [1] For this reason I, Paul, the prisoner of Christ Jesus for you Gentiles,—[2] if indeed ye heard of the stewardship of that grace of God which was given me for you, [3] that by revelation the mystery was made known to me, as I wrote before briefly; [4] whereby ye can, when ye read, perceive my understanding in the mystery of Christ, [5] which in other generations was not made known to the sons of men, as it has now been revealed to his holy apostles and prophets in the Spirit; [6] that the Gentiles are joint-heirs, and members of the same body, and joint partakers with us of the promise in Christ Jesus through the gospel; [7] whereof I became a minister, according to the gift of that grace of God which was given to me according to the working of his power. [8] To me, who am less than the least of all saints, was this grace given, to preach to the Gentiles the unsearchable riches of Christ; [9] and to make all see what is the stewardship of the mystery, which from ages has been hidden in God, who created all things; [10] in order that now, to the rulers and authorities in the heavenly realms might be made known through the church the manifold wisdom of God, [11] according to the purpose of the ages which he purposed in Christ Jesus our Lord, [12] in whom we have our boldness and access with confidence through the faith of him. [13] Wherefore I ask that ye faint not at my afflictions for you, which are your glory.

[14] For this reason I bow my knees to the Father, [15] from whom every family in heaven and on earth is named, [16] that he would grant to you, according to the riches of his glory, to be strengthened with power through his Spirit as to the inner man, [17] in order that Christ may dwell in your hearts through faith; [18] that having been rooted and grounded in love, ye may be able to comprehend, with all the saints, what is the breadth, and length, and height, and depth, [19] and to know the love of Christ, which passes knowledge, that ye may be filled unto all the fullness of God.

[20] Now to him who is able to do exceeding abundantly above all that we ask or think, according to the power that works in us, [21] to him be the glory in the

church, and in Christ Jesus, unto all the generations of the eternal ages. Amen.

IV. [1] I, therefore, the prisoner in the Lord, exhort you, to walk worthy of the calling with which ye were called, [2] with all humility and meekness, with long-suffering, bearing with one another in love; [3] earnestly endeavoring to keep the unity of the Spirit in the bond of peace. [4] There is one body, and one Spirit, as also ye were called in one hope of your calling; [5] one Lord, one faith, one baptism, [6] one God and Father of all, who is over all, and through all, and in all. [7] But to each one of us the grace was given according to the measure of the gift of Christ. [8] Wherefore he says,

Having ascended on high,
He led captivity captive,
And gave gifts to men.

[9] Now the word, ascended, what does it mean but that he also descended into the lower parts of the earth? [10] The one who descended, he is also the one who ascended far above all the heavens, that he might fill all things. [11] And he gave some as apostles, some as prophets, some as evangelists, some as pastors and teachers; [12] unto the perfecting of the saints for the work of ministration, for the building up of the body of Christ; [13] until we all attain to the unity of the faith and of the knowledge of the Son of God, to a mature man, to the measure of the stature of the fullness of Christ; [14] that we may no longer be babes, tossed to and fro, and carried about with every wind of teaching, in the sleight of men, in cunning craftiness according to the wily manner of error; [15] but speaking the truth, may in love grow up in all things into him, who is the head, Christ; [16] from whom all the body, fitly framed together and compacted by means of every joint of the supply, according to the working of each single part in its measure, is effecting the increase of the body to the upbuilding of itself in love.

[17] This therefore I say, and testify in the Lord, that ye no longer walk as the Gentiles also walk, in the vanity of their mind, [18] having the understanding darkened, alienated from the life of God through the ignorance that is in them, because of the hardness of their heart; [19] who, being past feeling, delivered themselves up to wantonness, to work all uncleanness in greediness. [20] But ye did not so learn Christ, [21] if indeed ye heard him, and were taught in him, as the truth is in Jesus; [22] that ye put off, as concerns your former conduct, the old man who is being corrupted according to the desires of deceit, [23] and be renewed in the spirit of your mind, [24] and put on the new man, who was created after God in righteousness and holiness of the truth.

[25] Wherefore, having put away falsehood, speak truth each one with his neighbor; because we are members one of another. [26] Be ye angry and sin not; let not the sun go down upon your anger, [27] neither give room to the Devil. [28] Let the stealer steal no longer; but rather let him labor, working with his hands that which is good, that he may have to impart to him that has need. [29] Let no foul word come out of your mouth, but whatever is good for needful building up, that it may impart grace to the hearers. [30] And grieve not the Holy Spirit of God, in whom ye were sealed for a day of redemption. [31] Let all bitterness, and wrath, and anger, and clamor, and railing, be put away from you, with

all malice; [32] and become kind to one another, tender-hearted, forgiving one another, as also God in Christ forgave you.

V. [1] Become therefore imitators of God, as beloved children; [2] and walk in love, as also Christ loved you, and delivered himself up for us, an offering and a sacrifice to God for an odor of sweet smell. [3] But fornication, and all uncleanness, or covetousness, let it not even be named among you, as becomes saints, [4] nor filthiness, nor foolish talking, nor jesting, which are not becoming, but rather thanksgiving. [5] For of this ye are sure, that no fornicator, nor unclean person, nor covetous man, who is an idolater, has inheritance in the kingdom of Christ and God. [6] Let no one deceive you with vain words; for because of these things comes the wrath of God upon the sons of disobedience. [7] Become not therefore partakers with them. [8] For ye were once darkness, but now are light in the Lord; walk as children of light,—[9] for the fruit of the light is in all goodness and righteousness and truth,—[10] proving what is well pleasing to the Lord; [11] and have no fellowship with the unfruitful works of darkness, but rather even convict them. [12] For it is a shame even to speak of the things done by them in secret. [13] But all things when convicted are by the light made manifest; for everything that is made manifest is light. [14] Wherefore he says, Awake, thou that sleepest, and arise from the dead, and Christ will give thee light.

[15] See to it then carefully, how ye walk, not as unwise, but as wise, [16] buying up the opportunity, because the days are evil. [17] Therefore, be not foolish, but understand what is the will of the Lord. [18] And be not drunken with wine, wherein is riot, but be filled with the Spirit; [19] speaking one to another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; [20] giving thanks always for all things, to our God and Father, in the name of our Lord Jesus Christ; [21] submitting yourselves to one another in the fear of Christ; [22] wives to their own husbands, as to the Lord. [23] Because a husband is head of the wife, as also Christ is head of the church; himself the Savior of the body. [24] But as the church is subjected to Christ, so also are the wives to their own husbands in everything.

[25] Husbands, love your wives, as also Christ loved the church, and delivered himself up for it; [26] that he might sanctify it, having cleansed it by the bathing of water in the word, [27] that he might himself present to himself the church, glorious, not having a spot, or wrinkle, or any such thing, but that it may be holy and without blemish. [28] So husbands ought to love their own wives as their own bodies. He that loves his own wife loves himself. [29] For no one ever hated his own flesh; but nourishes and cherishes it, even as Christ the church; [30] because we are members of his body. [31] For this cause shall a man leave father and mother, and shall cleave to his wife, and the two shall be one flesh. [32] This mystery is great; but I am speaking of Christ and of the church. [33] Nevertheless do ye also, severally, each so love his own wife even as himself; and let the wife see that she reverence her husband.

VI. [1] Children, obey your parents, in the Lord; for this is right. [2] Honor thy father and mother, which is the first commandment with a promise attached, [3] that it may be well with thee, and thou mayest live long on the earth. [4] And fathers, do not provoke your children to anger, but bring them up

in the nurture and admonition of the Lord. 5 Servants, obey your masters according to the flesh, with fear and trembling, in singleness of your heart, as to Christ, 6 not with eye-service, as men-pleasers, but as servants of Christ, doing the will of God from the heart, 7 with good will doing service, as to the Lord, and not to men; 8 knowing that whatever good thing each may have done, that shall he receive from the Lord, whether bond or free. 9 And masters, do the same things to them, forbearing threatening; knowing that both their Master and yours is in heaven, and there is no respect of persons with him.

10 Finally, be strong in the Lord, and in the might of his strength. 11 Put on the whole armor of God, that ye may be able to stand against the wiles of the Devil. 12 For to us, the contest is not against flesh and blood, but against the principalities, against the authorities, against the world-rulers of this darkness, against the spiritual powers of evil in the heavenly realms. 13 Therefore take on the whole armor of God, that ye may be able to withstand in the evil day, and having fully wrought all, to stand. 14 Stand therefore, having girded your loins about with truth, and having put on the breastplate of righteousness; 15 and having shod your feet with the preparation of the gospel of peace; 16 in addition to all, having taken on the shield of faith, in which ye will be able to quench all the fiery darts of the evil one. 17 And receive the helmet of salvation, and the sword of the Spirit, which is God's word; 18 praying at every fitting season in the Spirit, with all prayer and supplication, and watching thereunto in all perseverance and supplication for all the saints; 19 and for me, that utterance may be given to me in opening my mouth to make known with boldness the mystery of the gospel, 20 for which I am an ambassador in chains; that therein I may speak boldly as I ought to speak.

21 But that ye also may know my affairs, how I do, Tychicus, the beloved brother and faithful minister in the Lord, will make all known to you; 22 whom I sent to you for this very purpose, that ye might know our affairs, and that he might encourage your hearts.

23 Peace be to the brethren, and love with faith, from God the Father, and the Lord Jesus Christ.

24 Grace be with all who love our Lord Jesus Christ in sincerity.

EPISTLES OF PAUL'S FOURTH MISSIONARY JOURNEY.

I. First Timothy.
II. Titus.

THE FIRST LETTER OF PAUL TO TIMOTHY.

In this volume the view is taken that Paul was liberated after his two years imprisonment at Rome; and that he made missionary journeys to the east, visiting Macedonia, Ephesus, Crete, Corinth, Miletus, and Nicopolis; and perhaps also to the west as far as Spain. See discussion of this § 60, pp. 260–262.

Timothy appears to have been Paul's most devoted and favorite assistant (Acts 16 : 1–3; 17 : 15; 18 : 5; 20 : 4; Rom. 16 : 21; 1 Thess. 3 : 2; Phil. 2 : 19, 20; 2 Tim. 1 : 3–7). In regard to Timothy, his circumcision, etc., see pp. 194, 204, 261. In what may be styled Paul's fourth missionary journey, the apostle visited Ephesus, and leaving Timothy in charge of matters there, he went into Macedonia, whence he wrote the First Epistle to Timothy. His chief object was to instruct and encourage Timothy, who seemed to be troubled with youthful timidity and somewhat lacking in firmness and courage. This Epistle, as well as that to Titus, differs from the preceding Epistles in the attention given to church organization, and to prevailing errors resembling those noticed in the Epistle of Jude and the Second Epistle of Peter. The date of First Timothy may be assigned to about A. D. 65, or early in 66.

I. [1] Paul, an apostle of Christ Jesus, according to the commandment of God our Savior and Christ Jesus our hope, [2] to Timothy, my true child in the faith: Grace, mercy, peace, from God the Father and Christ Jesus our Lord.

[3] As I besought thee to continue in Ephesus, when I was going into Macedonia, that thou mightest charge certain men not to teach a different doctrine, [4] nor to give heed to fables and endless genealogies, which further disputes rather than God's stewardship, which is in faith, [so I do now.]

[5] But the end of the charge is love, out of a pure heart and a good conscience and an unfeigned faith; [6] from which some erring turned aside to vain talk; [7] wishing to be teachers of the law, understanding neither what they say, nor about what they positively affirm. [8] But we know that the law is good, if one use it lawfully; [9] knowing this, that law is not made for a righteous man, but for lawless and unruly men, for ungodly and sinful, for unholy and profane, for murderers of fathers and murderers of mothers; for man-slayers, [10] for fornicators, for those who defile themselves with men, for enslavers, for liars, for

false swearers, and whatever else is contrary to the healthful teaching; [11] according to the gospel of the glory of the blissful God, with which I was entrusted.

[12] I thank him who gave me power, Christ Jesus our Lord, that he accounted me faithful, putting me into the ministry, [13] though I was formerly a blasphemer, and a persecutor, and insolent. But I obtained mercy, because I did it ignorantly, in unbelief; [14] and the grace of our Lord abounded exceedingly with faith and love which is in Christ Jesus. [15] Faithful is the saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief. [16] But for this cause I obtained mercy, that in me as chief Christ Jesus might show forth all his long-suffering, for an example to those about to believe on him to life eternal.

[17] Now to the King of the ages, the incorruptible, invisible, only God, be honor and glory forever and ever. Amen.

[18] This charge I commit to thee, my child Timothy, according to the prophecies which went before in respect to thee, that thou mayest war in them the good warfare; [19] having faith, and a good conscience, which some thrusting away made shipwreck concerning the faith. [20] Of whom is Hymenæus and Alexander; whom I delivered over to Satan, that they might be taught not to blaspheme.

II. [1] I exhort then, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men; [2] for kings, and all that are in authority; that we may lead a tranquil and quiet life in all godliness and decorum. [3] This is good and acceptable in the sight of our Savior God; [4] who wishes all men to be saved, and to come to the knowledge of the truth. [5] For there is one God, one mediator also between God and men, the man Christ Jesus; [6] who gave himself a ransom for all, the testimony to be given in due season; [7] for which I was appointed a preacher, and an apostle (I speak truth, I lie not), a teacher of Gentiles in faith and truth.

[8] I will, therefore, that the men pray in every place, lifting up holy hands, without wrath and disputing; [9] in like manner also that women adorn themselves in becoming apparel, with modesty and soberness; not in braided hair, and gold, or pearls, or costly apparel; [10] but, which becomes women professing godliness, through good works. [11] Let a woman learn in quietness, with all subjection. [12] But I permit not a woman to teach, nor to have authority over a man, but to be in quietness. [13] For Adam was first formed, then Eve. [14] And Adam was not deceived; but the woman, being deceived, has fallen into transgression. [15] But she shall be saved through child-bearing, if they abide in faith, and love, and sanctification, with sobriety.

III. [1] Faithful is the saying.

If any one longs for the office of [a] bishop, he desires a good work. [2] The [a] bishop then must be blameless, husband of one wife, sober, discreet, orderly, hospitable, apt in teaching; [3] not given to wine, not a striker, but forbearing, averse to strife, not a money-lover; [4] presiding well over his own house,

[a] *Or*, overseer.

having his children in subjection with all decorum; (5 but if one knows not how to preside over his own house, how shall he take care of the church of God?) 6 not a novice, lest being puffed up he fall into the condemnation of the Devil. 7 But he must also have a good testimony from those without, that he fall not into reproach and a snare of the Devil.

8 Deacons in like manner must be grave, not double-tongued, not given to much wine, not greedy of base gain; 9 holding the mystery of the faith in a pure conscience. 10 And let these also first be proved; then let them serve as deacons, being without reproach. 11 Women in like manner must be grave, not slanderers, sober, faithful in all things.

12 Let deacons be husbands of one wife, presiding well over their children and their own houses. 13 For they that have served well as deacons gain for themselves a good standing, and great boldness in the faith which is in Christ Jesus.

14 These things I write to thee, hoping to come to thee shortly; 15 but if I delay, that thou mayest know [a] how thou oughtest to conduct thyself in the house of God, which is the church of the living God, the pillar and ground of the truth. 16 And confessedly, great is the mystery of godliness; who was manifested in the flesh, justified in the Spirit, appeared to angels, preached among Gentiles, believed on in the world, taken up in glory.

IV. 1 But the Spirit says expressly, that in aftertimes some will fall away from the faith, giving heed to deceiving spirits, and teachings of demons; 2 of those who speak lies in hypocrisy, having their own conscience seared with a hot iron; 3 forbidding to marry, commanding to abstain from foods, which God created for those who believe and know the truth to receive with thanksgiving. 4 Because every creature of God is good, and nothing to be refused, if it is received with thanksgiving; 5 for it is sanctified through the word of God and prayer.

6 If thou put the brethren in mind of these things, thou wilt be a good minister of Christ Jesus, nurtured in the words of the faith and of the good teaching, which thou hast strictly followed. 7 But the profane and old wives' fables refuse, and exercise thyself unto godliness. 8 For bodily exercise is profitable for a little; but godliness is profitable for all things, having promise of the life that now is, and of that which is to come. 9 Faithful is the saying, and worthy of all acceptance. 10 For to this end we labor and strive, because we have hoped in the living God, who is Savior of all men, especially of believers.

11 Charge and teach these things. 12 Let no one despise thy youth; but become an example of the believers, in word, in conduct, in love, in faith, in purity. 13 Until I come, give attention to the reading, to the exhortation, to the teaching. 14 Neglect not the gift that is in thee, which was given thee through prophecy, with the laying on of the hands of the eldership. 15 Meditate on these things; give thyself wholly to them; that thy progress may be manifest to all. 16 Take heed to thyself, and to the teaching; continue in them; for in doing this thou wilt save both thyself, and those who hear thee.

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[a] *Or*, how men ought to conduct themselves.

V. [1] Do not reprimand an elder, but exhort him as a father; younger men as brothers; [2] elder women as mothers, younger as sisters, in all purity. [3] Honor as widows those who are widows indeed. [4] But if any widow has children or grandchildren, let them learn first to show piety to their own household, and to requite their parents, for this is acceptable before God. [5] Now she that is a widow indeed, and left alone, has set her hope on God, and continues in supplications and prayers, night and day. [6] But she that lives in pleasure is dead while she lives. [7] And these things charge, that they may be blameless. [8] But if any one provides not for his own, and especially for those of his own household, he has denied the faith, and is worse than an unbeliever. [9] Let no one be enrolled as a widow under sixty years old, the wife of one husband, [10] well reported of for good works, if she brought up children, if she lodged strangers, if she washed saints' feet, if she relieved afflicted ones, if she diligently followed every good work.

[11] But younger widows refuse; for when they become wanton against Christ, they wish to marry; [12] having condemnation, because they broke their first faith. [13] And at the same time they also learn to be idle, going about from house to house; and not only idle, but tattlers also and busybodies, speaking the things which they ought not. [14] I will therefore that younger widows marry, bear children, guide the house, give no occasion to the adversary to speak revilingly. [15] For already, some have turned aside after Satan. [16] If any believing woman has widows, let her relieve them, and let not the church be burdened; that it may relieve those who are widows indeed.

[17] Let elders who preside well be counted worthy of double honor, especially they who labor in word and teaching. [18] For the Scripture says, Thou shalt not muzzle an ox while treading out the grain; and, The workman is worthy of his wages. [19] Against an elder receive not an accusation, except on the testimony of two or three witnesses. [20] Those who sin reprove before all, that the rest also may fear.

[21] I charge thee before God, and Christ Jesus, and the elect angels, that thou guard these things without prejudging, doing nothing with partiality. [22] Lay hands quickly on no one, neither share in other men's sins. Keep thyself pure. [23] No longer drink water only, but use a little wine for thy stomach's sake, and for thy frequent infirmities. [24] The sins of some men are openly manifest, going before to judgment; and some men they also follow after. [25] In like manner also the works that are good are openly manifest; and those that are otherwise cannot be hidden.

VI. [1] Let as many as are servants under the yoke account their own masters worthy of all honor, that the name of God and the teaching be not blasphemed. [2] And they that have believing masters, let them not despise them because they are brethren; but serve them the more, because they who receive the benefit are believing and beloved. These things teach and exhort.

[3] If any one teaches otherwise, and assents not to healthful words, those of our Lord Jesus Christ, and to the teaching which is according to godliness, [4] he is puffed up, knowing nothing, but morbid about questions and strifes of words, from which comes envy, strife, railings, evil surmisings, [5] wranglings of men

corrupted in mind, and robbed of the truth, supposing that godliness is a means of gain. 6 But godliness with contentment is a great means of gain. 7 For we brought nothing into the world; neither can we carry anything out; 8 and having food and covering, with these we shall be content. 9 But they who desire to be rich fall into temptation and a snare, and into many foolish and hurtful desires, which sink men into destruction and perdition. 10 For the love of money is a root of all evils; which some longing for wandered away from the faith, and pierced themselves through with many sorrows.

11 But thou, O man of God, flee these things; and pursue righteousness, godliness, faith, love, patience, meekness of spirit. 12 Fight the good fight of the faith, lay hold on the eternal life, to which thou wast called, and didst confess the good confession before many witnesses. 13 I charge thee before God, who preserves alive all things, and Christ Jesus, who before Pontius Pilate testified the good confession, 14 that thou keep the commandment without spot, blameless, until the appearing of our Lord Jesus Christ; 15 which in his own times he will show, who is the blissful and only Potentate, the King of kings, and Lord of lords; 16 who only has immortality, dwelling in light unapproachable; whom no man has seen, or can see; to whom be honor and might everlasting. Amen.

17 Charge those who are rich in this age not to be high-minded, not to place their hope on the uncertainty of riches, but on God, who gives us all things richly for enjoyment; 18 to do good, to be rich in good works, to be free in imparting, willing to communicate; 19 laying up in store for themselves a good foundation against the time to come, that they may lay hold on the life indeed.

20 O Timothy, guard that which is committed to thee, turning away from the profane babblings, and oppositions of that which is falsely called knowledge; 21 which some professing erred concerning the faith. Grace be with thee.

THE LETTER OF PAUL TO TITUS.

Titus was a Gentile, perhaps a Cretan, and was converted through the agency of Paul (Titus 1 : 4). He is not mentioned in the Acts, but much concerning him may be gathered from the Epistles. He appears to have been with Paul at the conference at Jerusalem as a representative of the Gentile converts, and there he was not compelled to be circumcised (Acts 15; Gal. 2 : 1–3; see p. 204). He seems to have been well known in Galatia, and during Paul's third missionary journey he was with him at Ephesus, and was sent three times by the apostle to the Corinthian church in their troubles, where he showed great ability and firmness of character. After the apostle's liberation Titus appears to have accompanied him to Crete, where he was left to look after the churches (Titus 1 : 5). A little later Paul wrote to Titus, perhaps from Corinth, probably in A. D. 66.

This Epistle, like the First to Timothy, indicates the closing period of Paul's life, and a stage of Christianity somewhat later than that brought to view in his

earlier Epistles. Titus' position was one of great difficulty. There were errorists of Jewish origin. The character of the Cretans was adverse to the influence of the gospel. Paul instructs Titus in regard to the organization of churches and the treatment of prevailing errors. The Epistle is brief and comprehensive, embracing much instruction as to doctrine, morals, and discipline. It is indeed a pastor's manual. See p. 261.

I. 1 Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the knowledge of the truth which is according to godliness; 2 upon hope of eternal life, which God, who cannot lie, promised before eternal ages, 3 but in its own times manifested his word in the preaching, with which I was intrusted according to the commandment of our Savior God; 4 to Titus, a true child according to the common faith: Grace and peace, from God the Father and Christ Jesus our Savior.

5 For this cause I left thee in Crete, that thou shouldest set in order the things that are lacking, and appoint elders in each city, as I directed thee; 6 if any one is without reproach, the husband of one wife, having believing children who are not accused of rioting or unruly. 7 For the [a] bishop must be without reproach, as God's steward; not self-willed, not soon angry, not given to wine, not a striker, not greedy of base gain; 8 but hospitable, a lover of the good, discreet, righteous, holy, self-controlled; 9 holding fast the faithful word which is according to the teaching, that he may be able both to exhort in the healthful teaching and to convict the gainsayers. 10 For there are many unruly men, vain talkers and deceivers, especially they of the circumcision; 11 whose mouths must be stopped, who overturn whole houses, teaching things which they ought not, for the sake of base gain. 12 One of themselves, a prophet of their own, said, Cretans are always liars, evil beasts, idle gluttons. 13 This testimony is true. For which cause reprove them sharply, that they may be [b] sound in the faith; 14 not giving heed to Jewish fables, and commandments of men, who turn away from the truth.

15 To the pure all things are pure; but to the defiled and unbelieving nothing is pure; but both their mind and their conscience are defiled. 16 They profess that they know God; but by their works they deny him, being abominable, and disobedient, and for every good work reprobate.

II. 1 But do thou speak the things which become the healthful teaching; 2 that aged men be temperate, grave, sober, [c] sound in the faith, in love, in patience; 3 that aged women in like manner be reverent in behavior, not slanderers, not in bondage to much wine, teachers of that which is good; 4 that they may train the young women to love their husbands, to love their children, 5 to be sober, pure, workers at home, good, submitting themselves to their own husbands, in order that the word of God be not blasphemed. 6 The younger men in like manner exhort to be sober. 7 In all things showing thyself an example of good works; in teaching showing uncorruptness, gravity, 8 healthful speech, that cannot be condemned: in order that he that is of the contrary part may be

[a] *Or*, overseer. [b] *Or*, healthy. [c] *Or*, healthy.

put to shame, having no evil thing to say of us. 9 Exhort servants to submit themselves to their own masters, to be well-pleasing in all things; not contradicting, 10 not purloining, but showing all good fidelity; that they may adorn the teaching of our Savior God in all things.

11 For the saving grace of God appeared to all men, 12 instructing us that, denying ungodliness and worldly desires, we should live soberly and righteously and godly, in this present age; 13 looking for the blissful hope and appearing of the glory [a] of the great God and our Savior Jesus Christ; 14 who gave himself for us, that he might redeem us from all iniquity, and cleanse for himself a people for his own possession, zealous of good works.

15 These things speak, and exhort, and reprove with all authority. Let no one despise thee.

III. 1 Remind them to submit themselves to rulers, to authorities, to be obedient, to be ready for every good work, 2 to speak evil of no one, to be averse to strife, forbearing, showing all meekness towards all men.

3 For we also were once foolish, disobedient, going astray, serving manifold desires and pleasures, living in malice and envy, hateful, hating one another. 4 But when the kindness and the love toward man of our Savior God appeared, 5 not by works of righteousness which we did, but according to his mercy he saved us, through the bathing of regeneration and renewing of the Holy Spirit; 6 which he poured out on us richly through Jesus Christ our Savior; 7 that, being justified by his grace, we should become heirs according to the hope of eternal life.

8 Faithful is the saying; and concerning these things I desire thee to affirm steadfastly, that they who have believed God may be careful to maintain good works. These things are good and profitable to men. 9 But shun foolish questionings, and genealogies, and strifes, and fightings about the law; for they are unprofitable and vain.

10 A man that causes division, after a first and second admonition, reject; 11 knowing that such an one is perverted, and sins, being self-condemned.

12 When I shall send Artemas to thee, or Tychicus, earnestly endeavor to come to me to Nicopolis; for I have decided there to winter.

13 Zenas the lawyer, and Apollos, send forward on their journey zealously, that nothing may be lacking to them. 14 And let our people also learn to maintain good works for necessary wants, that they may not be unfruitful.

15 All that are with me salute thee. Salute those who love us in the faith. Grace be with you all.

[a] *Or*, of our great God and Savior.

THE EPISTLES OF THE PERIOD OF SUFFERING AND THE JEWISH WAR.

I. First Epistle of Peter.
II. The Epistle to the Hebrews.
III. The Epistle of Jude.
IV. Second Epistle of Peter.
V. Paul's Second to Timothy.

The period A. D. 64–70 was full of events of the greatest importance to Christians and early Christianity. Beginning a little earlier, among the important events were: The martyrdom of James at Jerusalem, about A. D. 63; the troubles and resistance to Roman authority, culminating in the Jewish revolt in A. D. 66, which reached its terrible climax in the destruction of Jerusalem in A. D. 70; the burning of Rome and persecution of Christians under Nero, A. D. 64; the death of Nero, July, A. D. 68. See Table, p. 143.

The First Epistle of Peter was addressed to Jewish and Gentile Christians of the provinces in Asia Minor, along the great pilgrim route between Byzantium and Jerusalem, and for the most part north of the regions where Paul labored. After leaving Jerusalem (Acts 12 : 17) Peter traveled about on missionary work, accompanied by his wife (1 Cor. 9 : 5). Probably some time between A. D. 44 and 57 he labored in this region. Some would fix this Epistle as early as A. D. 50; but this is not probable, for the influence of Paul's Epistles, especially those to the Romans and the Ephesians, is seen upon it; and also the persecutions endured as Christians (1 Peter 4 : 16) point to a later date. It may be that Peter incidentally would show his agreement with Paul; and at the same time encourage those who were suffering on account of their faith. It is an Epistle of hope, wrought out of his own experience, in view of the example, sufferings, and glory of Christ. Its most probable date is about A. D. 65, and written from Babylon. Some regard this name as symbolic of Rome. The Epistle should be compared with the addresses of Peter in the Acts. See p. 155.

THE FIRST GENERAL LETTER OF PETER.

I. [1] Peter, an apostle of Jesus Christ, to the sojourners of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia; [2] elect according to the foreknowledge of God the Father, in sanctification of the Spirit, to obedience and sprinkling of the blood of Jesus Christ: Grace and peace be multiplied to you.

[3] Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy begot us again to a living hope through the resurrection of

Jesus Christ from the dead; [4] to an inheritance imperishable, and undefiled, and unfading, kept in heaven for you, [5] who by the power of God, are guarded through faith, unto a salvation ready to be revealed in the last time. [6] Wherein ye greatly rejoice, though now for a little time, if need be, made sorrowful in manifold temptations; [7] that the proving of your faith, much more precious than gold that perishes but is proved by fire, may be found unto praise and glory and honor at the revelation of Jesus Christ; [8] whom not having seen ye love; on whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory; [9] receiving the end of your faith, salvation of your souls. [10] Concerning which salvation the prophets diligently sought and searched, who prophesied of the grace toward you; [11] searching against what or what manner of time the Spirit of Christ which was in them gave indication, when it testified beforehand the sufferings destined for Christ, and the glories that would follow; [12] to whom it was revealed, that not to themselves, but to you they were ministering those things, which now have been announced to you, through those who brought you the good news by the Holy Spirit sent from heaven; which things angels desire to look into. [13] Wherefore, girding up the loins of your mind, be sober, and hope perfectly for the grace that is to be brought to you at the revelation of Jesus Christ; [14] as children of obedience, not conforming yourselves to the former desires in your ignorance; [15] but as he who called you is holy, be ye yourselves holy in all your conduct; [16] because it is written, Ye shall be holy, because I am holy. [17] And if ye call him Father, who without respect of persons judges according to each one's work, pass the time of your sojourning in fear; [18] knowing that not with perishable things, silver and gold, ye were redeemed from your vain course of life handed over from your fathers, [19] but with the precious blood of Christ, as of a lamb without blemish and without spot; [20] who was foreknown indeed before the foundation of the world, but manifested in these last times for you, [21] who through him believe on God, who raised him from the dead, and gave him glory; so that your faith and hope might be on God.

[22] Having purified your souls in obeying the truth unto unfeigned brotherly love, love one another from the heart earnestly; [23] being born again, not of perishable seed, but of imperishable, through the word of God, which lives and abides. [24] Because,

All flesh is as grass,
And all its glory as the flower of grass.
The grass withers, and its flower fall off;
[25] But the word of the Lord abides forever.

And this is the word which was preached to you.

II. [1] Putting off therefore all wickedness, and all guile, and hypocrisies, and envyings, and all evil speakings, [2] as new born babes, long for the spiritual, unadulterated milk, that by it ye may grow unto salvation; [3] if ye tasted that the Lord is gracious; [4] to whom coming, a living stone, rejected indeed by men, but with God elect, [a] precious, [5] ye yourselves also, as living stones, are being built up a spiritual house, to be a holy priesthood, to offer up spiritual

[a] *Or*, honored.

sacrifices, acceptable to God through Jesus Christ. 6 Because it is contained in Scripture,

Behold, I lay in Zion a chief corner-stone, elect, [a] precious;
And he that believes on him shall not be put to shame.

7 For you therefore who believe is the [b] preciousness; but for persons who disbelieve,

A stone which the builders rejected,
This became the head of the corner,

8 and

A stone of stumbling and a rock of offense,

persons who stumble, being disobedient to the word: to which they were also appointed. 9 But ye are an elect race, a kingly priesthood, a holy nation, a people for a possession; that ye should show forth the excellencies of him who called you out of darkness into his marvelous light; 10 who once were not a people, but are now God's people; who had not obtained mercy but now have obtained mercy.

11 Beloved, I exhort you as foreigners and sojourners, to abstain from fleshly desires, which war against the soul; 12 having your conduct becoming among the Gentiles; that, wherein they speak against you as evil-doers, they may from your good works, beholding them, glorify God in the day of visitation.

13 Be subject to every human institution, for the Lord's sake; whether to the king, as pre-eminent, 14 or to governors as sent through him for the punishment of evil-doers, and the praise of those who do well. 15 For so is the will of God, that with well-doing ye should silence the ignorance of foolish men; 16 as free, and not as having your freedom for a vail of wickedness, but as God's servants. 17 Honor all men; love the brotherhood; fear God; honor the king.

18 Servants, be subject to your masters with all fear, not only to the good and forbearing, but also to the perverse. 19 For this is acceptable, if one for conscience toward God endures griefs, suffering wrongfully. 20 For what glory is it, if when ye sin and are beaten, ye endure it? But if when ye do well, and suffer, ye shall endure it, this is acceptable with God. 21 For to this ye were called; because Christ also suffered for you, leaving you an example, that ye should follow his steps; 22 who did no sin, nor was guile found in his mouth; 23 who, when he was reviled, reviled not again; when he suffered, threatened not; but committed it to him who judges righteously; 24 who himself bore our sins in his own body on the tree, in order that we, having died to sins, should live to righteousness, by whose stripes ye were healed. 25 For ye were going astray like sheep; but have returned now to the Shepherd and Overseer of your souls.

III. 1 In like manner, ye wives, be subject to your own husbands; that even if any obey not the word, they may without the word be gained through the conduct of their wives, 2 when they behold your pure conduct in fear. 3 Whose adorning, let it not be the outward one of braiding the hair, and of wearing golden ornaments, or of putting on apparel; 4 but the hidden man of the heart, in that which is imperishable of the meek and quiet spirit, which in

[a] *Or*, honored. [b] *Or*, honor.

the sight of God is of great price. 5 For so in the old time the holy women also, who hoped in God, adorned themselves, being in subjection to their own husbands, 6 as Sarah obeyed Abraham, calling him lord; of whom ye become children, if ye do good, and fear no alarm.

7 Ye husbands, in like manner, dwell with them according to knowledge, giving honor to the woman, as the weaker vessel, as being also joint-heirs of the grace of life; that your prayers be not hindered.

8 Finally, be all of one mind, sympathizing, loving as brethren, tender-hearted, humble-minded; 9 not returning evil for evil, or reviling for reviling; but on the contrary blessing, because to this end ye were called, in order that ye might inherit blessing. 10 For

He who wishes to love life,
And to see good days,
Let him refrain his tongue from evil,
And his lips from speaking guile;
11 Let him avoid evil, and do good;
Let him seek peace, and pursue it.
12 Because the eyes of the Lord are on the righteous,
And his ears are toward their supplication;
But the face of the Lord is against those who do evil.

13 And who is he that will harm you, if ye are zealous for that which is good? 14 But if ye should even suffer for righteousness' sake, happy are ye; and fear not their fear; nor be troubled; 15 but sanctify Christ as Lord in your hearts; ready always for a defence to every one that asks of you an account concerning the hope that is in you, with meekness and fear; 16 having a good conscience, in order that wherein ye are spoken against, they may be ashamed that falsely accuse your good conduct in Christ. 17 For it is better, if such should be the will of God, that ye suffer for well-doing, than for evil-doing. 18 Because Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God, being put to death in flesh, but made alive in spirit; 19 in which also he went and preached to the spirits in prison, 20 who were disobedient in the old time, when the long-suffering of God waited in the days of Noah, while an ark was preparing, in which a few, that is, eight souls, were saved through water; 21 which in an antitype, baptism, now saves you also, (not the putting away of the filth of the flesh, but the [a] requirement of a good conscience toward God), through the resurrection of Jesus Christ; 22 who is on the right hand of God, having gone into heaven, angels and authorities and powers being made subject to him.

IV. 1 Christ then having suffered in the flesh, do ye also arm yourselves with the same mind; because he who suffered in the flesh has ceased from sin; 2 that ye no longer may live the time which remains in the flesh by men's desires, but by God's will. 3 For the time past suffices to have wrought the will of the Gentiles, when we walked in wantonness, lusts, excess of wine, revelings, carousings, and unhallowed idolatries; 4 at which thing they are

[a] *Or*, inquiry; *or*, request.

astonished, as ye run not with them to the same excess of riot, speaking evil of you; 5 who shall give account to him who is ready to judge living and dead. 6 For to this end was the good news preached also to dead men, that they might be judged according to men in flesh, but live according to God in spirit.

7 But the end of all things is at hand. Be therefore sober, and watch unto prayers; 8 above all things having your love toward one another earnest, because love covers a multitude of sins; 9 hospitable to one another, without murmuring; 10 according as each received a gift, ministering it among yourselves, as good stewards of God's manifold grace; 11 if any one speaks, as uttering God's oracles; if any one serves, as of strength which God supplies, that in all things God may be glorified, through Jesus Christ, to whom is the glory and the might forever and ever. Amen.

12 Beloved, be not astonished at the fiery test taking place among you to prove you, as though a strange thing were befalling you; 13 but, in so far as ye share in Christ's sufferings, rejoice; that, at the revelation of his glory also, ye may rejoice with exceeding joy. 14 If ye are reproached in Christ's name, happy are ye; because the Spirit of glory and that of God rests on you. 15 For let no one of you suffer as a murderer, or a thief, or an evil-doer, or as a busybody in other men's matters; 16 but if as a Christian, let him not be ashamed, but let him glorify God in this name. 17 Because the season is come that judgment should begin from the house of God; and if it begin first from us, what will be the end of those who obey not the gospel of God? 18 And if the righteous is with difficulty saved, where will the ungodly and sinner appear? 19 Wherefore let those also who suffer according to the will of God, commit their souls in well-doing to a faithful Creator.

V. 1 The elders therefore among you I exhort, who am a fellow-elder, and a witness of the sufferings of Christ, who am also a partaker of the glory about to be revealed; 2 shepherd the flock of God which is among you, [a] overseeing it not by constraint but willingly, [b] according to God, not for base gain but with good will; 3 neither as lording it over the allotted charges, but becoming examples to the flock; 4 and when the chief Shepherd is manifested, ye will receive the unfading crown of glory.

5 In like manner, ye younger, be subject to the elder. Yea, all of you for one another gird yourselves with humility; because God resists the proud, but gives grace to the lowly. 6 Humble yourselves therefore under the mighty hand of God, that he may exalt you in due season; 7 casting all your anxiety on him, because he cares for you.

8 Be sober, be watchful. Your adversary the Devil, as a roaring lion, is walking about, seeking whom he may devour; 9 whom resist, steadfast in the faith, knowing that the same sufferings are being accomplished in your [c] brethren that are in the world. 10 And the God of all grace, who called you to his eternal glory in Christ, after ye have suffered a little while, will himself per-

[a] *Some ancient documents omit* overseeing it.
[b] *Some ancient documents omit* according to God. [c] *Gr.*, brotherhood.

fect, establish, strengthen, [a] settle you. [11] To him be the might forever and ever. Amen.

[12] Through Silvanus, our faithful brother, as I consider, I have written to you in few words, exhorting, and testifying that this is the true grace of God, and therein stand. [13] [b] The [church that is] in Babylon, elected with you, salutes you; and Mark, my son. [14] Salute one another with a kiss of love. Peace to you all that are in Christ.

LETTER TO THE HEBREWS.

The Epistle to the Hebrews was probably written to the Hebrew Christians of Palestine, perhaps of Jerusalem, at a time of suffering and of trial of their faith (3 : 12; 10 : 23; 11 : 1 ff.). Christ had not returned; Israel had not been converted; the separation between the synagogue and the church was increasing; Christians were persecuted, and Judaism was getting new strength under the patriotism aroused by the encroachments of Rome. Christians were in danger of relapsing into Judaism or yielding to skepticism and irreligion. One object of this Epistle was to fortify them against this danger. But beyond this it was evidently the writer's aim to show that God had fully and finally revealed himself in his Son, and that the Mosaic institution must give way to the perfect and permanent dispensation of the gospel. It appears to have been written while the temple was yet standing, in the troublous times that followed the martyrdom of James, the brother of our Lord, A. D. 63, and probably before the Jewish revolt of A. D. 66. Its effect must have been good, and among other things may have prepared the minds of Christians at Jerusalem for their flight to Pella in A. D. 66.

The Epistle was written from Italy, possibly from Rome (13 : 24), in a Hebrew mold, but in excellent Greek, and in Pauline doctrine and tone. Its authorship is uncertain. Tradition points to Paul. Some early writers name Barnabas. Others suppose that Paul gave the thought, and Luke clothed it in language. The trend of opinion of late has been toward Apollos, the learned and eloquent preacher from Alexandria (Acts 18 : 24). See p. 261.

I. [1] God, having in many parts and in many ways spoken of old to the fathers in the prophets, [2] in these last days spoke to us in his Son, whom he appointed heir of all things, through whom he also [c] made the ages; [3] who, being the brightness of his glory and the impress of his substance, and upholding all things by the word of his power, when he had made a purification of sins, sat down on the right hand of the Majesty on high; [4] having become so much superior to the angels, as he has inherited a more excellent name than they.

[5] For to whom of the angels said he ever,

Thou art my Son,
I this day have begotten thee?

[a] *Some ancient documents omit*, settle.

[b] *Or*, The sister chosen with you, in Babylon, salutes you. [c] *Or*, constituted the ages.

and again, I will be to him a Father, and he shall be to me a Son? 6 But when
he shall again have brought the first-born into the [a] world, he says, And let all
the angels of God worship him. 7 And of the angels he says,

Who makes his angels winds,
And his ministers a flame of fire;

8 but of the Son,

Thy throne, O God, is forever and ever;
A sceptre of rectitude is the sceptre of thy kingdom;
9 Thou lovedst righteousness, and hatedst iniquity;
Therefore God, thy God, anointed thee,
With the oil of gladness, above thy fellows;

10 and,

Thou, Lord, in the beginning, didst found the earth,
And the heavens are the works of thy hands;
11 They will perish, but thou abidest;
And they all will become old, as does a garment,
12 And as a mantle thou wilt roll them up, as a garment they will be changed;
But thou art the same,
And thy years will not fail.

13 But to whom of the angels has he ever said,

Sit on my right hand,
Until I make thine enemies thy footstool?

14 Are they not all ministering spirits, sent forth for service, for the sake of
hose about to inherit salvation?

II. 1 On this account we ought to give the more earnest heed to the things we have heard, lest perhaps we drift past them. 2 For if the word spoken through angels proved steadfast, and every transgression and disobedience received just retribution, 3 how shall we escape, if we neglect so great a salvation; which had its beginning in being spoken through the Lord, and was made sure to us by those who heard, 4 God testifying with them by signs, and wonders, and many kinds of miracles, and distributions of the Holy Spirit, according to his own will?

5 For not to angels did he put in subjection the [b] world that is to be, about which we speak. 6 But one in a certain place testified, saying,

What is man, that thou art mindful of him;
Or the son of man, that thou visitest him?
7 Thou madest him a little lower than the angels;
Thou crownedst him with glory and honor;
And didst set him over the works of thy hands;
8 Thou didst put all things in subjection under his feet.

For in that he put all in subjection to him, he left nothing that is not subjected to him.

But now we do not yet see all things put in subjection to him. 9 But we behold him, who was made a little lower than the angels, Jesus, on account of

[a] *Gr.*, inhabited earth. [b] *Gr.*, future inhabited earth.

the suffering of death, crowned with glory and honor, in order that he by the grace of God might taste death for every one. 10 For it became him, on account of whom are all things, and through whom are all things, in bringing many sons to glory, to perfect through sufferings the [a] author of their salvation.

11 For both the sanctifier and the sanctified are all of one; for which cause he is not ashamed to call them brethren, 12 saying,

I will declare thy name to my brethren;
In the midst of the congregation I will sing praise to thee.

13 And again, I will put my trust in him. And again, Behold, I and the children whom God gave me. 14 Since then the children are partakers of flesh and blood, he also in like manner partook in the same; that through death he might destroy him who had the power of death, that is, the Devil; 15 and might deliver all those who, through fear of death, were all their lifetime subject to bondage.

16 For surely he does not succor angels; but he succors the seed of Abraham. 17 Wherefore, it behoved him in all things to be made like his brethren, that he might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people. 18 For in that he himself has suffered being tempted, he is able to help those who are tempted.

III. 1 Wherefore, holy brethren, partakers of a heavenly calling, consider the Apostle and High Priest of our confession, Jesus, 2 who was faithful to him that appointed him, as also was Moses in all His house. 3 For he has been accounted worthy of more glory than Moses, by so much as he who built the house has more honor than the house. 4 For every house is builded by some one; but he who built all things is God. 5 And Moses indeed was faithful in all His house as a servant, for a testimony of the things which were to be afterward spoken; 6 but Christ as son over His house; whose house are we, if we hold fast the boldness and the glorying of our hope firm to the end.

7 Wherefore, as the Holy Spirit says,
To-day, if ye hear his voice,
8 Harden not your hearts, as in the provocation,
In the day of the temptation in the wilderness;
9 Where your fathers tempted me, in proving me,
And saw my works, forty years.
10 Wherefore, I was displeased with that generation;
And I said, They always go astray in their heart,
And they did not know my ways;
11 As I swore in my wrath,
They shall not enter into my rest.

12 Take heed, brethren, lest there shall be in any one of you an evil heart of unbelief, in falling away from the living God. 13 But exhort one another daily, as long as it is called To-day, that no one of you may be hardened through the deceitfulness of sin. 14 For we have become partakers of Christ, if we hold fast the beginning of our confidence firm to the end. 15 While it is said, To-day, if ye hear his voice, harden not your hearts as in the provocation. 16 Who then,

[a] *Or*, captain.

when they had heard, provoked? Was it not all who came forth out of Egypt through Moses? 17 And with whom was he displeased forty years? Was it not with those who sinned? whose carcasses fell in the wilderness. 18 And to whom did he swear, that they should not enter into his rest, but to those who were disbelieving? 19 And we see that they were not able to enter in, because of unbelief.

IV. 1 Let us fear, therefore, lest, a promise being still left us of entering into his rest, any one of you should seem to have come short of it. 2 For we have had glad tidings preached to us even also as they: but the word which they heard did not profit them, not being mingled in faith with those who heard. 3 For we who believed do enter into the rest, even as he has said, As I swore in my wrath, they shall not enter into my rest, although the works were finished from the foundation of the world. 4 For he has spoken in a certain place of the seventh day thus, And God rested on the seventh day from all his works; 5 and in this place again, They shall not enter into my rest.

6 Since then it remains for some to enter into it, and they to whom glad tidings were formerly preached entered not in because of disbelief, 7 again he designates a certain day, To-day, (saying in David, after so long a time, as has before been said,)

To-day, if ye hear his voice,
Harden not your hearts.

8 For if Joshua had given them rest, he would not afterward have spoken about another day.

9 So then, there remains a Sabbath-rest to the people of God. 10 For he that entered into his rest, himself also rested from his works, as God did from his own. 11 Let us therefore earnestly endeavor to enter into that rest, that no one may fall after the same example of disbelief.

12 For the word of God is living, and effectual, and sharper than any two-edged sword, piercing even to the dividing of soul and spirit, of both joints and marrow, and is a discerner of the thoughts and intents of the heart. 13 And there is no creature that is not manifest in his sight; but all things are naked and laid bare to the eyes of him with whom we have to do.

14 Having therefore a great high priest, who has passed through the heavens, Jesus the Son of God, let us hold fast our confession. 15 For we have not a high priest who cannot sympathize with our infirmities, but who has in all points been tempted like as we are, apart from sin. 16 Let us therefore come boldly to the throne of grace, that we may receive mercy, and find grace for well-timed help.

V. 1 For every high priest, being taken from among men, is appointed for men in things pertaining to God, that he may offer both gifts and sacrifices for sins; 2 being able to bear with the ignorant and erring, since he himself also is encompassed with infirmity; 3 and on account of it he is bound, as for the people, so also for himself, to make offering for sins. 4 And no one takes to himself the honor, unless he is called by God, as was also Aaron. 5 So Christ also did not glorify himself to become high priest, but he who spoke to him,

Thou art my Son,
I this day have begotten thee;

6 as also in another place, he says,

Thou art a priest forever,
After the order of Melchizedek;

7 who, in the days of his flesh offering prayers and supplications, with strong crying and tears, to him who was able to save him from death, and being heard on account of his godly fear, 8 though he was a Son yet learned obedience from what he suffered, 9 and being perfected became the author of eternal salvation to all who obey him; 10 addressed by God as High Priest, after the order of Melchizedek.

11 Concerning whom we have much to say, and hard to be explained, since ye have become dull of hearing. 12 For though ye ought, on account of the time, to be teachers, ye again have need that some one teach you the first rudiments of the oracles of God, and have become such as have need of milk, and not of solid food. 13 For every one who partakes of milk is inexperienced in the word of righteousness; for he is a babe. 14 But solid food belongs to those who are mature, who by use have their senses trained to discern good and evil.

VI. 1 Wherefore, leaving the elements of the doctrine of Christ, let us press on to maturity; not laying again a foundation of repentance from dead works and faith toward God, 2 of teaching of baptisms and laying on of hands, of resurrection of the dead and eternal judgment. 3 And this we will do, if God permit. 4 For it is impossible that they who have once been enlightened, and have tasted of the heavenly gift, and become partakers of the Holy Spirit, 5 and have tasted the good word of God, and the powers of the coming age, 6 and have fallen away, should again be renewed to repentance; seeing they are crucifying to themselves the Son of God afresh, and putting him to open shame. 7 For the ground which has drunk in the rain that often comes on it, and brings forth herbs fit for those for whose sake it is also tilled, partakes of blessing from God; 8 but if it bears thorns and thistles it is rejected, and is near to cursing; whose end is to be burned.

9 But, beloved, we are persuaded better things concerning you, and things that accompany salvation, though we thus speak. 10 For God is not unrighteous to forget your work, and the love which ye showed toward his name, in that ye ministered to the saints, and still do minister. 11 But we desire that each one of you show the same diligence, for the full assurance of the hope to the end; 12 that ye may not become slothful, but imitators of those who through faith and long-suffering inherit the promises. 13 For when God made the promise to Abraham, since he could swear by no one greater, he swore by himself, 14 saying, Surely, blessing I will bless thee, and multiplying I will multiply thee. 15 And so, having patiently endured, he obtained the promise. 16 For men indeed swear by the greater; and the oath serves them for confirmation as an end of all gainsaying. 17 Wherein God, wishing to show more abundantly to the heirs of the promise the immutability of his counsel, interposed with an oath; 18 that through two immutable things, in which it is impossible that God should lie, we may have strong encouragement, who fled for refuge to lay hold on the hope set before us, 19 which we have as an anchor of the soul, sure and steadfast, and entering into that within the vail; 20 where as forerunner for us Jesus entered, having become, after the order of Melchizedek, a high priest forever.

VII. [1] For this Melchizedek, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; [2] to whom also Abraham divided a tenth of all; being first by the interpretation of his name King of righteousness, and then also King of Salem, that is, King of peace; [3] without father, without mother, without table of descent, having neither beginning of days, nor end of life, but likened to the Son of God, abides a priest continually.

[4] Now behold how great this man was, to whom Abraham, the patriarch, gave a tenth of the spoils. [5] And those of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though these have come out of the loins of Abraham; [6] but he whose descent is not reckoned from them has taken tithes of Abraham, and has blessed him who had the promises. [7] And without any gainsaying, the less is blessed by the better. [8] And here indeed men who die receive tithes; but there, one received them of whom it is testified that he lives. [9] And so to speak, through Abraham Levi even who receives tithes, has paid tithes; [10] for he was yet in the loins of his father, when Melchizedek met him.

[11] If therefore perfection was through the Levitical priesthood (for upon it the people have received the law), what further need was there that a different priest should arise after the order of Melchizedek, and not be reckoned after the order of Aaron? [12] For the priesthood being changed, of necessity there comes also a change of law. [13] For he of whom these things are spoken has taken part in a different tribe, from which no one has given attendance at the altar. [14] For it is evident that our Lord has arisen out of Judah; as to which tribe Moses spake nothing concerning priests. [15] And this is yet more abundantly evident, if after the likeness of Melchizedek there arises another priest, [16] who has been made a priest, not after the law of a fleshly commandment, but after the power of an indissoluble life. [17] For it is testified of him,

Thou art a priest forever,
After the order of Melchizedek.

[18] For on the one hand, there comes an annulling of a previous commandment, on account of its weakness and unprofitableness,—[19] for the law perfected nothing,—and on the other a bringing in of a better hope, through which we draw near to God.

[20] And inasmuch as it was not without the taking of an oath,—[21] for they indeed became priests without taking an oath, but he with an oath through him who said to him, The Lord swore and will not repent, thou art a priest forever,— [22] by so much also has Jesus become a surety of a better covenant. [23] And they indeed have become priests many in number, because they were forbidden by death to continue; [24] but he, because he abides forever, has his priesthood [a] unchangeable. [25] Whence also he is able to save to the end those who come to God through him, since he ever lives to intercede for them.

[a] *Or*, untransmissible; *or*, inalienable.

26 For such a high priest became us, holy, harmless, undefiled, separated
from sinners, and made higher than the heavens; 27 who is not under a daily
necessity, like those high priests, of offering sacrifices, first for his own sins, and
then for those of the people; for this he did once for all, in offering him-
self. 28 For the law appoints men high priests who have infirmity; but the
word of the oath which came after the law, appoints the Son, who is perfected
forever.

VIII. 1 Now of the things which we are saying, [a] a chief point is this:
We have such a high priest, who sat down on the right hand of the
throne of the Majesty in the heavens; 2 a minister of the holy places, and of the
true tabernacle, which the Lord pitched, and not man.

3 For every high priest is appointed to offer both gifts and sacrifices; where-
fore it is necessary, that this one also have something which he may offer.
4 Now if he were on earth, he would not be a priest at all, since there are those
who offer the gifts according to law, 5 who serve in an outline and a shadow of the
heavenly things, as Moses was divinely instructed, when he was about to make
the tabernacle; for, See, says he, that thou make all things according to the
example which was showed thee in the mount. 6 But now he has obtained a
more excellent ministry, by so much as he is mediator of a better covenant also,
which has been established upon better promises.

7 For if that first covenant had been faultless, place would not be sought for
the second. 8 For finding fault with them, he says,

Behold days are coming, says the Lord,
When I will make with the house of Israel,
And with the house of Judah, a new covenant;
9 Not according to the covenant that I made with their fathers,
In the day when I took hold of their hand.
To lead them out of the land of Egypt;
Because they abode not in my covenant,
And I regarded them not, says the Lord.
10 Because this is the covenant that I will covenant with the house of Israel,
After those days, says the Lord,
Putting my laws into their mind,
And on their heart I will write them;
And I will be to them a God,
And they shall be to me a people;
11 And they will not teach,
Each one his neighbor, and each one his brother,
Saying, Know the Lord;
Because all will know me, from the least to the greatest of them;
12 Because I will be merciful to their iniquities,
And their sins I will remember no more.

13 In that he says, A new covenant, he has made the first one old. Now that
which is growing old, and wearing out with age, is ready to vanish away.

[a] *Or*, the sum of what we have said.

IX. [1] Now the first covenant had also ordinances of service, and its sanctuary, one belonging to this world. [2] For a tabernacle was prepared; the first, in which is the lamp-stand, and the table, and the show-bread, which is called the holy place; [3] and beyond the second vail, a tabernacle which is called the holy of holies, [4] containing the golden censer, and the ark of the covenant overlaid on every side with gold, in which was a golden pot containing the manna, and the rod of Aaron which budded, and the tables of the covenant, [5] and above it cherubim of glory overshadowing the mercy-seat; concerning which things we cannot now speak particularly.

[6] These things being thus prepared, into the first tabernacle the priests go continually, performing their service; [7] but into the second, the high priest alone, once a year, not without blood, which he offers for himself and for the sins of ignorance of the people; [8] the Holy Spirit signifying this, that the way into the holy places has not yet been made manifest, while the first tabernacle is yet standing; [9] which is a figure for the time present, according to which are offered both gifts and sacrifices, unable to perfect the worshiper as to the conscience; [10] which are only with foods and drinks, and various immersions, ordinances of the flesh, imposed until a time of reformation. [11] But Christ, having come as a high priest of the good things to come, through the greater and more perfect tabernacle, not made with hands (that is, not of this creation), [12] and not through the blood of goats and calves but through his own blood, entered once for all into the holy places, obtaining eternal redemption. [13] For if the blood of goats and bulls, and ashes of a heifer sprinkling those who have been defiled, sanctifies to the purification of the flesh; [14] how much more will the blood of Christ who through the eternal Spirit offered himself without blemish to God, cleanse your conscience from dead works to serve the living God? [15] And for this cause he is mediator of a new covenant, in order that, death having taken place for the redemption of the transgressions that were under the first covenant, they who have been called may receive the promise of the eternal inheritance.

[16] For where there is a [a] testament, there must also of necessity be brought in the death of the testator. [17] For a testament is of force after men are dead; since it is of no strength at all while the testator is living.

[18] Wherefore, neither has the first covenant been dedicated without blood. [19] For, when Moses had spoken every commandment to all the people according to the law, he took the blood of the calves and of the goats, with water, and scarlet wool, and hyssop, and sprinkled both the book itself and all the people, saying, [20] This is the blood of the covenant, which God commanded in respect to you. [21] And moreover, the tabernacle, and all the vessels of the service, he in like manner sprinkled with the blood. [22] And nearly all things are cleansed according to the law with blood; and apart from shedding of blood comes no remission.

[23] It was necessary therefore, that the outlines of the things in the heavens should be cleansed with these; but the heavenly things themselves, with better

[a] The same Greek word means covenant and also testament.

sacrifices than these. 24 For Christ entered not into holy places made with hands, figures of the true; but into heaven itself, now to appear in the presence of God for us; 25 nor yet that he should many times offer himself, as the high priest enters into the holy places every year with blood of others; 26 for then must he many times have suffered since the foundation of the world; but now once, at the end of the ages, he has been manifested to put away sin through the sacrifice of himself. 27 And inasmuch as it is appointed to men once to die, but after this, judgment; 28 so also the Christ, having been once offered to bear the sins of many, will to those who wait for him appear a second time apart from sin, unto salvation.

X. 1 For the law having a shadow of the good things to come, not the very picture of the things, can never, with the same sacrifices which they offer year by year continually, perfect those who come to them. 2 For then would they not have ceased to be offered, because the worshipers would have had no more consciousness of sins, having been once cleansed? 3 But in those sacrifices there is a remembrance made of sins year by year. 4 For it is impossible that the blood of bulls and of goats should take away sins. 5 Wherefore, when he enters into the world, he says,

Sacrifice and offering thou didst not wish,
But a body didst thou prepare for me;
6 In whole burnt-offerings, and sin-offerings, thou hadst no pleasure.
7 Then said I, Lo, I am come,
In the volume of the book it is written concerning me,
To do thy will, O God.

8 Saying above, Sacrifices and offerings and whole burnt-offerings and sin-offerings thou didst not wish, nor hadst pleasure therein, which are offered according to the law, 9 then has he said, Lo, I am come to do thy will. He takes away the first, that he may establish the second. 10 In which will we have been sanctified, through the offering of the body of Jesus Christ once for all.

11 And every priest indeed stands daily ministering, and offering many times the same sacrifices, which can never take away sins; 12 but he, having offered one sacrifice for sins, for ever sat down on the right hand of God; 13 from henceforth waiting until his enemies be made his footstool. 14 For by one offering he has perfected forever those who are sanctified. 15 Moreover, the Holy Spirit also testifies to us; for after he had said, 16 This is the covenant that I will covenant with them after those days, says the Lord, putting my laws on their hearts, and on their mind I will write them, 17 and their sins and their transgressions I will remember no more. 18 But where there is remission of these, there is no longer a sin-offering.

19 Having therefore, brethren, boldness for the entrance into the holy places by the blood of Jesus, which he instituted for us, 20 a new and living way, through the vail, that is to say, his flesh; 21 and having a great priest over the house of God; 22 let us come with a true heart in fullness of faith, having had our hearts sprinkled from an evil conscience; and having had our body washed with pure water, 23 let us hold fast the confession of the hope without wavering, for he is faithful who promised; 24 and let us consider one another, to incite to love and

to good works; [25] not forsaking the gathering of ourselves together, as is the custom of some, but exhorting, and so much the more as ye see the day approaching.

[26] For if we are willfully sinning, after having received the knowledge of the truth, there no longer remains a sin-offering, [27] but a certain fearful looking for of judgment, and a fiery indignation which is about to devour the adversaries. [28] One who has rejected Moses' law dies without mercy, on the testimony of two or three witnesses. [29] Of how much worse punishment, think ye, will he be judged worthy, who has trampled under foot the Son of God, and has accounted the blood of the covenant, wherewith he was sanctified, a defiled thing, and has insulted the Spirit of grace? [30] For we know him who said, To me belongs vengeance; I will recompense; and again, The Lord will judge his people. [31] It is a fearful thing to fall into the hands of the living God.

[32] But call to remembrance the former days, in which, after ye were enlightened, ye endured a great conflict of sufferings; [33] partly, whilst ye were made a spectacle both by reproaches and afflictions; and partly, in that ye became partakers with those who were so used. [34] For ye sympathized with the prisoners, and ye took joyfully the plundering of your goods, knowing that ye have yourselves a better possession and an abiding one.

[35] Cast not away therefore your boldness, which has great recompense. [36] For ye have need of patience, that having done the will of God ye may receive the promise. [37] For yet a very little while, the Coming One will come, and will not delay. [38] But, my righteous one shall live by faith; and if he draw back, my soul has no pleasure in him. [39] But we are not of those who draw back to perdition; but of those who have faith to the saving of the soul.

XI. [1] Now faith is an assurance of things hoped for, a conviction of things not seen. [2] For in this the elders obtained a good testimony.

[3] By faith we perceive [a] that the ages have been framed by God's word, so that what is seen has not arisen out of things which appear.

[4] By faith Abel offered to God a more excellent sacrifice than Cain, through which he received testimony that he was righteous, God testifying of his gifts; and through it, being dead, he yet speaks.

[5] By faith Enoch was translated, so as not to see death; and he was not found, because God translated him; for before his translation, he has had the testimony that he pleased God. [6] And apart from faith it is impossible to please him; for he who comes to God must believe that he is, and that he becomes a rewarder to those who seek after him.

[7] By faith Noah, being divinely instructed concerning things not yet seen, moved with fear, prepared an ark for the saving of his house; through which he condemned the world, and became heir of the righteousness which is according to faith.

[8] By faith Abraham when called obeyed, to go forth into a place which he was about to receive for an inheritance, and went forth, not knowing whither he was going. [9] By faith he sojourned in the land of promise, as a foreign land,

[a] *Or*, that the ages were constituted.

dwelling in tents with Isaac and Jacob, the heirs with him of the same promise; [10] for he waited for the city which has the foundations, whose builder and maker is God.

[11] By faith Sarah herself also received power to conceive seed, even when she was past age, because she accounted him faithful who promised. [12] Wherefore also there sprang from one, and him become as dead, as many as the stars of heaven in multitude, and as the sand which is by the seashore innumerable.

[13] In faith these all died, not having received the promises, but having seen them from afar, and greeted them, and confessed that they were strangers and sojourners on the earth. [14] For they that say such things declare plainly, that they are seeking a country. [15] And if indeed, they had kept in mind that from which they came out, they would have had opportunity to return. [16] But now they long for a better country, that is, a heavenly; wherefore God is not ashamed of them to be called their God; for he prepared for them a city.

[17] By faith Abraham, being tried, has offered Isaac; and he who had gladly received the promises was offering his only begotten, [18] of whom it was said, In Isaac shall thy seed be called; [19] accounting that God is able even to raise from the dead; whence he did also as in a figure receive him back.

[20] By faith Isaac blessed Jacob and Esau, concerning things about to be.

[21] By faith Jacob, when dying, blessed each of the sons of Joseph; and he worshiped [leaning] on the top of his staff.

[22] By faith Joseph, when dying, made mention of the departure of the sons of Israel, and commanded concerning his bones.

[23] By faith Moses, when born, was hidden three months by his parents, because they saw that the child was fair; and they were not afraid of the king's edict.

[24] By faith Moses, when grown up, refused to be called son of a daughter of Pharaoh; [25] choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; [26] accounting the reproach of the Christ greater riches than the treasures of Egypt; for he looked away to the reward.

[27] By faith he left Egypt, not fearing the wrath of the king; for he endured, as seeing him who is invisible.

[28] By faith he has instituted the passover, and the affusion of the blood, that the destroyer of the first-born might not touch them.

[29] By faith they passed through the Red sea as by dry land; which the Egyptians attempting were swallowed up.

[30] By faith the walls of Jericho fell, after they had been encompassed for seven days.

[31] By faith Rahab the harlot did not perish with those who disbelieved, after having received the spies with peace.

[32] And what more shall I say? For the time will fail me if I tell about Gideon, Barak, Samson, Jephthah; of David also and Samuel and the prophets; [33] who through faith overcame kingdoms, wrought righteousness, obtained promises, shut the mouths of lions, [34] quenched the power of fire, escaped the edge of the sword, from weakness were made strong, became mighty in war, turned to flight armies of aliens. [35] Women received their dead, by a resurrec-

tion; and others were tortured, not accepting the deliverance, that they might obtain a better resurrection. 36 And others had trial of mockings, and scourgings, and, moreover, of bonds and imprisonment. 37 They were stoned, they were sawn asunder, they were tempted, they were slain with the sword; they went about in sheep-skins and goats' skins, being destitute, afflicted, ill-treated; 38 of whom the world was not worthy; wandering in deserts and mountains and caves, and the holes of the earth.

39 And all these, having obtained a good testimony through their faith, did not receive the promise; 40 God having provided something better concerning us, that apart from us they should not be perfected.

XII. 1 Therefore, let us also, having so great a cloud of witnesses surrounding us, put off every weight, and the easily besetting sin, and run with patience the race that is set before us, 2 looking away to the author and perfecter of the faith, Jesus; who for the joy set before him endured the cross, despising shame, and has sat down on the right hand of the throne of God. 3 For consider him who has endured such gainsaying of sinners against [a] himself; that ye become not weary, fainting in your souls.

4 Not yet did ye resist unto blood, contending against sin; 5 and ye have forgotten the exhortation, which discourses with you as with sons,

My son, regard not lightly the chastening of the Lord,
Nor faint when reproved by him;
6 For whom the Lord loves he chastens,
And scourges every son whom he receives.

7 It is for chastening that ye endure; God deals with you as with sons; for what son is there whom his father chastens not? 8 But if ye are without chastening, of which all have become partakers, then are ye bastards, and not sons. 9 Furthermore, we had the fathers of our flesh, as chasteners, and we reverenced them; shall we not much rather be in subjection to the Father of spirits, and live? 10 For they indeed for a few days chastened us as seemed good to them; but he for our profit, that we may be partakers of his holiness. 11 Now all chastening for the present indeed seems to be not joyous, but grievous; afterward, it yields the peaceable fruit of righteousness, to those who have been trained thereby.

12 Wherefore lift up the relaxed hands, and the palsied knees; 13 and make straight paths for your feet, that the lame be not turned out of the way, but rather be healed. 14 Pursue peace with all, and the sanctification, apart from which no man shall see the Lord; 15 looking diligently, lest there be any one coming short of the grace of God; lest any root of bitterness springing up trouble you, and the many be thereby defiled; 16 lest there be any fornicator, or profane person, as Esau, who for a single meal sold his birthright. 17 For ye know that even when afterward wishing to inherit the blessing, he was rejected (for he found no place of repentance); though he sought after it with tears.

18 For ye have not come to a mount that is touched, and burning with fire, nor to blackness, and darkness, and tempest, 19 and the sound of a trumpet, and the voice of words; which voice they who heard entreated that no word more

[a] *Several of the earliest documents read* themselves.

should be spoken to them; [20] for they could not bear that which was commanded, Even if a beast touch the mountain, it shall be stoned; [21] and so terrible was the sight, that Moses said, I am terrified, and trembling. [22] But ye have come to mount Zion, and to the city of the living God, the heavenly Jerusalem, and to [a] myriads of angels, [23] to the general assembly and church of the first-born, who are enrolled in heaven, and to God the Judge of all, and to the spirits of righteous men perfected; [24] and to Jesus the mediator of a new covenant, and to the blood of sprinkling, that speaks better than Abel.

[25] See that ye refuse not him who speaks; for if they did not escape, refusing him who declared the divine will on earth, much more shall not we, who turn away from him who speaks from heaven; [26] whose voice then shook the earth; but now he has promised, saying, Yet once more I will shake, not the earth only, but also heaven. [27] And this, Yet once more, signifies the removing of the things shaken, as of things that have been made, that the things which are not shaken may abide.

[28] Wherefore, receiving a kingdom which can not be shaken, let us have grace whereby we may serve God acceptably, with reverence and fear; [29] for our God is a consuming fire.

XIII. [1] Let brotherly love abide.

[2] Do not forget hospitality; for thereby some entertained angels unawares.

[3] Remember the prisoners, as bound with them; those ill-treated, as being yourselves also in the body.

[4] Let marriage be honored by all, and let the bed be undefiled; for fornicators and adulterers God will judge.

[5] Let your disposition be without love of money, content with what ye have; for he himself has said, I will never leave thee, nor forsake thee. [6] So that we confidently say,

The Lord is my helper, and I will not fear;
What shall man do to me?

[7] Remember those who were your leaders, who spoke to you the word of God; and observing the issue of their manner of life, imitate their faith.

[8] Jesus Christ is yesterday and to-day the same, yea and forever. [9] Be not carried away with manifold and strange teachings; for it is good that the heart be confirmed with grace, not with foods, which did not profit those who walked therein.

[10] We have an altar, from which they have no right to eat who serve the tabernacle. [11] For the bodies of those beasts, whose blood is brought into the holy places through the high priest as an offering for sin, are burned without the camp. [12] Wherefore Jesus also, that he might sanctify the people through his own blood, suffered without the gate. [13] Therefore, let us go forth to him without the camp, bearing his reproach. [14] For here we have not an abiding city, but are seeking for the one that is to be.

[a] *Or*, and to innumerable hosts, the general assembly of angels, and the church of the first-born.

15 Through him, therefore, let us offer up a sacrifice of praise to God continually, that is, the fruit of lips that give thanks to his name. 16 But to do good and to communicate forget not; for with such sacrifices God is well pleased.

17 Obey those who are your leaders, and submit; for it is they who watch in behalf of your souls, as those who are to give account; that they may do this with joy, and not with sighing, for this would be unprofitable for you.

18 Pray for us; for we are persuaded that we have a good conscience, in all things wishing to deport ourselves well. 19 But I the more earnestly beseech you to do this, that I may the more quickly be restored to you.

20 Now the God of peace, who brought up from the dead our Lord Jesus, the great Shepherd of the sheep in virtue of the blood of an eternal covenant, 21 make you perfect in every good thing to do his will, working in [a] us that which is well pleasing in his sight, through Jesus Christ; to whom be the glory, forever and ever. Amen.

22 But I exhort you, brethren, bear with the word of exhortation; for I have written to you in few words.

23 Know that our brother, Timothy, has been set at liberty; with whom, if he comes shortly, I will see you.

24 Salute all your leaders, and all the saints. Those from Italy salute you.

25 Grace be with you all. Amen.

THE GENERAL LETTER OF JUDE.

Jude styles himself a brother of James, probably the brother of our Lord (Gal. 1 : 19), and the writer of the Epistle bearing his name. The Epistle of Jude is a stimulation and a warning against Antinomian errors and practices and licentious tendencies prevailing between A. D. 60 and 70. It seems to have been written before the destruction of Jerusalem, since no reference is made to that event, which could naturally have been done as an example of divine vengeance upon the unbelieving and godless. A remarkable resemblance also exists between this Epistle and the second chapter of Second Peter, indicating an influence of one upon the other. The fresh and vigorous style of Jude, and its close adherence of thought throughout, are against the view that it was borrowed. On the other hand, the differences between First and Second Peter are mostly confined to the second chapter. This would indicate the priority of Jude. Second Peter also has the appearance of having selected certain things from Jude, rather than Jude from Second Peter. It seems very probable that Peter had read the Epistle of Jude, and under the Spirit's direction made large use of it in addressing his Christian readers. It is uncertain as to whom Jude wrote, very likely to the Christians of Palestine, about A. D. 65 or 66.

1 Jude, a servant of Jesus Christ, and brother of James, to the called, beloved in God the Father, and kept for Jesus Christ: 2 Mercy, and peace, and love, be multiplied to you.

[a] *Many ancient documents read* you.

3 Beloved, while giving all diligence to write to you concerning our common
salvation, I found it necessary to write to you exhorting you to contend earnestly
for the faith delivered once for all to the saints. 4 For there crept in stealthily
some men, who of old were set forth beforehand to this condemnation, ungodly
men, turning the grace of our God into wantonness, and denying the only Master,
and our Lord Jesus Christ.

5 But I wish to remind you, though ye know all things once for all, that
[a] Jesus, having saved the people out of the land of Egypt, afterward destroyed
those who believed not. 6 And angels who kept not their principality, but left
their own habitation, he has kept in everlasting bonds under darkness, to the
judgment of the great day. 7 As Sodom and Gomorrah, and the cities about
them, in like manner with these giving themselves over to fornication, and
going away after other flesh, are set forth as an example, suffering the vengeance
of eternal fire. 8 Yet, in like manner, these also in their dreaming defile the
flesh, reject dominion, and rail at dignities. 9 But Michael the archangel, when
contending with the devil he disputed concerning the body of Moses, dared not
bring against him a railing judgment, but said, The Lord rebuke thee! 10 But
these rail at whatever things they know not; but what things naturally, as the
irrational creatures, they understand, in these they are destroyed. 11 Woe to
them! Because they went in the way of Cain, and rushed on in the error of Ba-
laam for wages, and perished in the gainsaying of Korah.

12 These are the hidden rocks in your love feasts, when they feast with you,
fearlessly shepherding themselves; waterless clouds swept along by winds;
autumn trees, without fruit, twice dead, rooted up; 13 raging waves of the sea,
foaming out their own shame; wandering stars, for whom the blackness of dark-
ness has been kept forever. 14 And to these also Enoch a seventh from Adam
prophesied, saying, Behold, the Lord came, with his holy myriads, 15 to execute
judgment on all, and to convict all the ungodly of all their works of ungodli-
ness which they did, and of all the hard things which ungodly sinners spoke
against him. 16 These are murmurers, complaining of their lot, walking accord-
ing to their desires; and their mouth speaks swelling words; admiring men's
persons, for the sake of profit.

17 But do ye, beloved, remember the words which were before spoken by the
apostles of our Lord Jesus Christ; 18 that they said to you, in the last time there
will be scoffers, walking after their own ungodly desires. 19 These are they who
make separations; natural, having not the Spirit. 20 But ye, beloved, building up
yourselves on your most holy faith, praying in the Holy Spirit, 21 keep yourselves
in the love of God, looking for the mercy of our Lord Jesus Christ, to eternal life.
22 And some [b] refute when they are contending; and some save, snatching them
out of the fire; 23 and some compassionate with fear, hating even the garment
spotted by the flesh.

24 Now to him who is able to guard you from falling, and to set you without
blemish in gladness before the presence of his glory; 25 to the only God our Sav-

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[a] *Many ancient documents read* the Lord.
[b] *Many ancient documents read* compassionate.

ior, through Jesus Christ our Lord, be glory, majesty, might, and authority, before all time, and now, and forever. Amen.

THE SECOND GENERAL LETTER OF PETER.

The Second Epistle of Peter is addressed to the same churches as his First Epistle (3 : 1), but later, when the apostle was expecting speedy martyrdom (1 : 14). It is a sort of final testimony and admonition to those among whom he had labored. In his First Epistle he dwells more largely upon the trials and persecutions from without the church. In this he points more to dangers from within, false teachers, scoffers, and licentious professors. In both he would confirm their faith. In both he appears in agreement with Paul.

This Epistle appears to have been written before the destruction of Jerusalem, as no reference is made to that event, nor is there anything which would indicate the fall of the Jewish State. On the resemblance between the second chapter and the Epistle of Jude, see prefatory remarks on that Epistle. Where it was written we have no means of deciding. Possibly at Rome, where he appears to have suffered martyrdom. Its date may be assigned to A. D. 66 or 67. See on p. 262.

I. [1] Simon Peter, a servant and apostle of Jesus Christ, to those who have obtained an equally precious faith with us in the righteousness of our God and Savior Jesus Christ: [2] Grace and peace be multiplied to you, in the knowledge of God and of Jesus our Lord.

[3] Seeing that his divine power has given us all things that belong to life and godliness, through the knowledge of him who called us by his own glory and virtue; [4] through which he has given us precious and exceeding great promises, that through these ye may become partakers of [a] the divine nature, having escaped from the corruption that is in the world by desire; [5] even for this very reason, adding on your part all diligence, in your faith supply virtue; and in virtue, knowledge; [6] and in knowledge, self-control; and in self-control, patience; and in patience, godliness; [7] and in godliness, brotherly affection; and in brotherly affection, love. [8] For if these things are yours, and abound, they cause that ye shall not be idle nor unfruitful unto the full knowledge of our Lord Jesus Christ. [9] But he that lacks these things is blind, not seeing afar off, having forgotten the cleansing away of his old sins. [10] Wherefore the rather, brethren, earnestly endeavor to make your calling and election sure; for if ye do these things, ye will never fall. [11] For so will be richly supplied to you the entrance into the eternal kingdom of our Lord and Savior Jesus Christ.

[12] Wherefore, I shall be always ready to remind you of these things, though ye know them, and are established in the truth that is with you. [13] And I think it right, so long as I am in this tabernacle, to stir you up by reminding you; [14] knowing that I must soon put off my tabernacle, as also our Lord Jesus Christ

[a] *Or*, a divine nature.

signified to me. 15 And I will also earnestly endeavor that at all times ye may be able after my departure to call these things to mind.

16 For we did not follow cunningly devised fables, when we made known to you the power and coming of our Lord Jesus Christ, but had been eyewitnesses of his majesty. 17 For he received from God the Father honor and glory, when such a voice was borne to him from the majestic glory, This is my beloved Son, in whom I am well pleased; 18 and this voice we heard borne from heaven, when we were with him in the holy mount. 19 And we have the prophetic word made more sure; to which ye do well that ye take heed, as to a lamp shining in a dark place, until the day dawn, and the day-star arise in your hearts; 20 knowing this first, that no prophecy of Scripture comes of one's own interpretation; 21 for prophecy was never brought by the will of man; but moved by the Holy Spirit, men spoke from God.

II. 1 But false prophets also arose among the people, as among you also there will be false teachers, who will stealthily bring in [a] heresies of perdition, even denying as Master him who bought them, bringing upon themselves swift perdition. 2 And many will follow their lasciviousness; through whom the way of the truth will be evil spoken of. 3 And in covetousness will they with feigned words make merchandise of you; for whom the judgment from of old lingers not, and their perdition slumbers not.

4 For if God spared not angels, when they sinned, but casting them down to [b] hell delivered them over to chains of darkness, kept unto judgment; 5 and spared not the old world, but preserved Noah, with seven others, a preacher of righteousness, bringing a flood on the world of ungodly men, 6 and turning to ashes the cities of Sodom and Gomorrah condemned them to overthrow, having made them an example to those who should afterward live ungodly; 7 and delivered righteous Lot, wearied out with the lewd conduct of the lawless; (8 for in seeing and hearing that righteous man, dwelling among them, tortured his righteous soul from day to day with their lawless deeds;) 9 the Lord knows how to deliver the godly out of temptation, and to keep the unrighteous under punishment to the day of judgment; 10 but especially those who walk after the flesh in unclean desire, and despise dominion. Daring, self-willed, they do not tremble when railing at dignities; 11 whereas angels, being greater in strength and power, bring not a railing judgment against them before the Lord.

12 But these, as irrational creatures, born mere animals for capture and destruction, railing in things they know not, will in their destruction be also destroyed, 13 unrighteously treated as the wages of unrighteousness; accounting it pleasure to revel in the day time; spots, and blemishes, reveling in their [c] love-feasts while feasting with you; 14 having eyes full of an adulteress, and that can not cease from sin; enticing unstable souls; having a heart exercised in covetousness; children of a curse; 15 leaving the right way, they went astray, having followed the way of Balaam the son of Beor, who loved the wages of unrighteousness, 16 but was rebuked for his own transgression; a dumb ass, speaking with man's voice, forbade the madness of the prophet.

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[a] *Or*, sects. [b] Gr., Tartarus. [c] *Many ancient documents read* deceits.

17 These are waterless fountains, and mists driven by a storm, for whom the
blackness of darkness has been kept. 18 For, speaking swelling words of vanity,
in desires of the flesh they entice, by wantonness, such as are partly escaping
those who live in error; 19 promising them freedom, while they themselves are
slaves of corruption; for by what one is overcome, by this he is also enslaved.
20 For if, having escaped the pollutions of the world in the knowledge of our
Lord and Savior Jesus Christ, they again are entangled therein and overcome,
the last state is become worse with them than the first. 21 For it were better for them
not to have known the way of righteousness, than, having known it, to turn
back from the holy commandment delivered to them. 22 It has happened to
them according to the true proverb, A dog, returning to his own vomit; and, A
sow that had washed, to wallowing in the mire.

III. 1 This is now, beloved, the second letter I am writing to you; in both
which I stir up your pure mind by way of remembrance; 2 that ye may
remember the words spoken before by the holy prophets, and the commandment
of the Lord and Savior by your apostles; 3 knowing this first, that there will
come in the last of the days scoffers, in their scoffings, walking after their own
desires, 4 and saying, Where is his promised coming? for from the day the fathers
fell asleep, all things remain as they were from the beginning of the creation.
5 For this escapes them by their own will, that there were heavens of old, and
an earth framed out of water, and through water, by the word of God; 6 by
which means the world that then was, being overflowed with water, perished;
7 but the heavens that now are, and the earth, by the same word have been stored
up for fire, being kept unto the day of judgment and of perdition of ungodly
men.

8 But, beloved, let not this one thing escape you, that one day is with the
Lord as a thousand years, and a thousand years as one day. 9 The Lord is not
tardy in respect to the promise, as some account tardiness; but is long-suffering
toward you, not wishing that any should perish, but that all should come to
repentance. 10 But the day of the Lord will come as a thief; in which the
heavens will pass away with a rushing noise, and the elements will be dissolved
with burning heat, and the earth and the works therein will be [a] burned up.
11 Seeing that all these things are thus dissolving, what manner of men ought ye
to be, in all holy conduct and godliness; 12 looking for and hastening the coming
of the day of God, because of which the heavens being on fire will be dissolved,
and the elements will melt with burning heat? 13 But, according to his promise,
we look for new heavens and a new earth, wherein dwells righteousness.

14 Wherefore, beloved, seeing that ye look for these things, earnestly en-
deavor to be found without spot and blameless in his sight, in peace. 15 And the
long-suffering of our Lord account salvation; as our beloved brother Paul also,
according to the wisdom given him, wrote to you; 16 as also in all his letters,
speaking in them of these things; in which are some things hard to understand,
which the ignorant and unstable wrest, as they do also the other Scriptures, to
their own perdition.

[a] *Some of the most ancient documents read* found.

17 Ye therefore, beloved, knowing these things beforehand, be on your guard
lest, being carried away with the error of the lawless, ye fall from your own
steadfastness. 18 But grow in the grace and knowledge of our Lord and Savior
Jesus Christ. To him be the glory, both now and forever. Amen.

THE SECOND LETTER OF PAUL TO TIMOTHY.

This is Paul's dying legacy to Timothy and to the Christian world, written during his second imprisonment and a little before his martyrdom. (See on p. 260-2.) Timothy was probably at Ephesus, or some other place in Asia Minor, as his route to Rome would be through Troas (4 : 13). Paul appears to have been without friends and helpers, and he is anxious for Timothy to come to him speedily. But knowing that he might be martyred before Timothy's arrival, he gives him fatherly instruction: To be courageous under trial, seeking a trustworthy ministry, opposing false teachers and moral corruptions, enduring persecutions, and carrying on his ministry to the end. While under the shadow of death, he is radiant with hope. Timothy, naturally timid, and perhaps despondING, needed just such an unfolding of truth. It was written, probably, A. D. 67.

I. 1 Paul, an apostle of Jesus Christ, through the will of God, according to
the promise of life which is in Christ Jesus, 2 to Timothy, a beloved child:
Grace, mercy, peace, from God the Father and Christ Jesus our Lord.

3 I thank God, whom I serve from my forefathers, in a pure conscience, how
unceasingly I have remembrance of thee in my supplications night and day;
4 longing to see thee, remembering thy tears, that I may be filled with joy;
5 calling to remembrance the unfeigned faith that is in thee, which dwelt first in
thy grandmother Lois, and thy mother Eunice; and I am persuaded that it
dwells in thee also. 6 For which cause I put thee in remembrance, that thou
kindle up the gift of God, which is in thee through the laying on of my hands.
7 For God did not give us a spirit of cowardice; but of power, and of love, and
of sobriety.

8 Be not then ashamed of the testimony of our Lord, nor of me his prisoner;
but endure hardship with me for the gospel, according to the power of God;
9 who saved us, and called us with a holy calling, not according to our works,
but according to his own purpose, and the grace which was given us in Christ
Jesus before eternal ages, 10 but now is made manifest through the appearing of
our Savior Christ Jesus; who destroyed death, and brought life and incorruption
to light through the gospel; 11 for which I was appointed a preacher, and an
apostle, and a teacher. 12 For which cause I suffer these things also. But I am
not ashamed; for I know whom I have believed, and am persuaded that he is
able to guard that which I have committed to him, unto that day. 13 Hold the
pattern of healthful words, which thou heardest from me, in faith and love which
is in Christ Jesus. 14 The good thing committed to thee guard, through the Holy
Spirit who dwells in us.

15 Thou knowest this, that all those in Asia turned away from me; of whom
is Phygellus and Hermogenes. 16 The Lord give mercy to the house of Onesi-
phorus; because he often refreshed me, and was not ashamed of my chain; 17 but
when he was in Rome, he sought me out very diligently, and found me: 18 the
Lord grant to him, that he may find mercy of the Lord in that day! and in how
many things he ministered to me at Ephesus, thou knowest very well.

II. 1 Thou therefore, my child, be strong in the grace that is in Christ Jesus.
2 And the things that thou heardest from me through many witnesses,
these commit thou to faithful men, who will be able to teach others also. 3 Suffer
hardship with me, as a good soldier of Christ Jesus. 4 No one serving as a soldier
entangles himself with the affairs of life, that he may please him who enrolled
him as a soldier. 5 And if one also contends in the games, he is not crowned,
unless he contends lawfully. 6 The husbandman that labors must be the first to
partake of the fruits. 7 Consider what I say; for the Lord will give thee discern-
ment in all things.

8 Remember Jesus Christ, raised from the dead, of the seed of David, accord-
ing to my gospel; 9 in which I suffer hardship, even to bonds, as a malefactor;
but the word of God is not bound. 10 For this cause, I endure all things for the
sake of the elect, that they also may obtain the salvation which is in Christ
Jesus, with eternal glory. 11 Faithful is the saying: For if we died with him,
we shall also live with him; 12 if we endure, we shall also reign with him; if we
shall deny him, he also will deny us; 13 if we are faithless, he abides faithful, for
he can not deny himself.

14 Of these things remind them, charging them before the [a] Lord not to strive
about words to no profit, to the subverting of the hearers.

15 Earnestly endeavor to present thyself approved to God, a workman not
made ashamed, rightly dividing the word of the truth. 16 But shun the profane
babblings; for they will go on to more ungodliness, 17 and their word will eat as
does a gangrene; of whom is Hymenæus and Philetus; 18 who erred concerning
the truth, saying that the resurrection has already taken place, and overturn the
faith of some. 19 Nevertheless, the firm foundation of God stands, having this
seal: The Lord knows those who are his; and, Let every one that names the
name of the Lord depart from unrighteousness. 20 But in a great house there are
not only vessels of gold and of silver, but also of wood and of earth; and some
for honor and some for dishonor. 21 If one therefore cleanse himself from these,
he will be a vessel for honor, sanctified, useful for the master, prepared for every
good work.

22 But flee youthful desires, and pursue righteousness, faith, love, peace, with
those who call on the Lord out of a pure heart. 23 But the foolish and ignorant
questionings reject, knowing that they beget strifes. 24 And a servant of the Lord
must not strive, but be gentle toward all, apt in teaching, patient of wrong; 25 in
meekness teaching those who oppose themselves; if perhaps God may give them
repentance to a full knowledge of the truth; 26 and out of the snare of the Devil,
being captured by him, they may awake to soberness to do God's will.

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[a] *Many ancient documents read* God.

III. [1] But know this, that in the last days grievous times will come. [2] For men will be lovers of themselves, lovers of money, boasters, proud, blasphemers, disobedient to parents, ungrateful, unholy, [3] without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good, [4] betrayers, headstrong, puffed up, lovers of pleasure rather than lovers of God; [5] holding a form of godliness, but having denied the power thereof; and from these turn away. [6] For of these are also they who creep into houses, and lead captive silly women laden with sins, led away with manifold desires, [7] always learning, and never able to come to the full knowledge of the truth.

[8] Now as Jannes and Jambres withstood Moses, so also do these withstand the truth; men corrupted in mind, reprobate concerning the faith. [9] But they will proceed no further; for their folly will be fully manifest to all, as theirs also became.

[10] But thou didst accurately trace my teaching, manner of life, purpose, faith, long-suffering, love, patience, [11] persecutions, afflictions; what things came upon me at Antioch, at Iconium, at Lystra; what persecutions I endured, and out of all the Lord delivered me. [12] Yea, and all who wish to live godly in Christ Jesus will suffer persecution. [13] But evil men and impostors will grow worse and worse, deceiving and being deceived. [14] But do thou abide in the things which thou learnedst and wast assured of, knowing from what persons thou didst learn; [15] and that from a babe thou hast known the Holy Scriptures, which are able to make thee wise to salvation, through faith which is in Christ Jesus.

[16] [a] All Scripture is inspired by God, and is profitable for teaching, for reproof, for correction, for instruction in righteousness; [17] that the man of God may be complete, completely furnished to every good work.

IV. [1] I charge thee before God, and Christ Jesus who is to judge living and dead, and by his appearing and his kingdom, [2] preach the word; be urgent in season, out of season; reprove, rebuke, exhort, with all long-suffering and teaching. [3] For a period will come when they will not endure the healthful teaching, but having itching ears will for themselves heap up teachers according to their own desires; [4] and they will turn away their ears from the truth, and will turn aside to the fables.

[5] But do thou be watchful in all things, suffer hardship, do the work of an evangelist, fully accomplish thy ministry. [6] For as to me, I am already being offered, and the time of my departure is at hand. [7] I have fought the good fight, I have finished the course, I have kept the faith; [8] henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, will give me at that day; and not to me only, but also to all those who have loved his appearing.

[9] Earnestly endeavor to come to me shortly. [10] For Demas forsook me, having loved the present age, and went to Thessalonica; Crescens to Galatia, Titus to Dalmatia. [11] Luke alone is with me. Take Mark and bring him with thee; for he is useful to me for ministering. [12] But Tychicus I sent to Ephesus.

[13] The cloak, which I left at Troas with Carpus, when thou comest bring, and the books, especially the parchments.

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[a] *Or*, Every Scripture, inspired by God, is also profitable.

14 Alexander the coppersmith showed me much evil; the Lord will reward
him according to his works. 15 Of whom do thou also beware; for he has greatly
withstood our words.

16 At my first defense no one took my part, but all forsook me. May it not
be laid to their charge! 17 But the Lord stood by me, and strengthened me;
that through me the preaching might be fully accomplished, and all the Gentiles
might hear; and I was delivered out of the mouth of the lion. 18 The Lord will
deliver me from every evil work, and will bring me safe to his heavenly king-
dom; to whom be the glory, forever and ever. Amen.

19 Salute Prisca and Aquila, and the household of Onesiphorus.

20 Erastus abode in Corinth, but Trophimus I left in Miletus sick.

21 Earnestly endeavor to come before winter. Eubulus salutes thee, and
Pudens, and Linus, and Claudia, and all the brethren.

22 The Lord be with thy spirit. Grace be with you.

EPISTLES OF THE LAST APOSTOLIC DAYS.

I. First John.
II. Second John.
III. Third John.
IV. The Revelation.

THE FIRST GENERAL LETTER OF JOHN.

It is supposed that the Apostle John left Jerusalem about A. D. 66, when Christians took their flight to Pella. Soon after he came to Ephesus, where he spent the rest of his long life. Here he wrote his Gospel, about A. D. 80, and probably about the same time his First Epistle, which may be regarded as a circular letter or discourse, intended to accompany his Gospel. There is no reference in this Epistle to Judaizing teachers who disturbed the ministry of Paul. But some questioned the Divine dignity of Christ (4 : 15); others his proper humanity (4 : 3). Such errors he denounces, and declares that he himself had handled the body of his Lord (1 : 1). In this Epistle John shows what true fellowship with God is, and that this fellowship is secured to us in Jesus Christ, the Son of God. It is fitting to read the Gospel of John with this Epistle.

I. [1] That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled, concerning the Word of life;—[2] and the life was manifested, and we have seen, and bear testimony, and report to you the eternal life, which was with the Father, and was manifested to us;—[3] that which we have seen and have heard we report to you also, that ye also may have fellowship with us; and our fellowship also is with the Father, and with his Son Jesus Christ. [4] And these things we write that [a] our joy may be made full. [5] And this is the message which we have heard from him, and announce to you, That God is light, and in him there is no darkness. [6] If we say that we have fellowship with him, and walk in the darkness, we lie, and do not the truth; [7] but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanses us from all sin. [8] If we say that we have no sin, we deceive ourselves, and the truth is not in us. [9] If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness. [10] If we say that we have not sinned, we make him a liar, and his word is not in us.

[a] *Many ancient documents read* your.

II. [1] My little children, these things I write to you, that ye may not sin. And if any one sin, we have an [a] Advocate with the Father, Jesus Christ the righteous. [2] And he is a propitiation for our sins; and not for ours only, but also for the whole world.

[3] And in this we know that we know him, if we keep his commandments. [4] He that says, I know him, and keeps not his commandments, is a liar, and in him the truth is not. [5] But whoever keeps his word, truly in him the love of God is perfected. In this we know that we are in him. [6] He that says he abides in him ought himself also to walk even as he walked.

[7] Beloved, I write not to you a new commandment, but an old commandment which ye had from the beginning. The old commandment is the word which ye heard. [8] Again, a new commandment I write to you, which thing is true in him and in you; because the darkness is passing away, and the true light is now shining. [9] He that says he is in the light, and hates his brother, is in the darkness until now. [10] He that loves his brother abides in the light, and there is no occasion of stumbling in him. [11] But he that hates his brother is in the darkness, and walks in the darkness, and knows not where he is going, because the darkness blinded his eyes.

[12] I write to you, little children, because your sins have been forgiven you for his name's sake. [13] I write to you, fathers, because ye know him who is from the beginning. I write to you, young men, because ye have overcome the evil one. I have written to you, little children, because ye know the Father. [14] I have written to you, fathers, because ye know him that is from the beginning. I have written to you, young men, because ye are strong, and the word of God abides in you, and ye have overcome the evil one. [15] Love not the world, neither the things in the world. If any one loves the world, the love of the Father is not in him. [16] Because all that is in the world, the desire of the flesh, and the desire of the eyes, and the vain glory of life, is not of the Father, but is of the world. [17] And the world is passing away, and the desire thereof; but he that does the will of God abides forever.

[18] Little children, it is the last hour; and as ye heard that antichrist is coming, even now many antichrists have arisen; whence we know that it is the last hour. [19] They went out from among us, but they were not of us; for if they had been of us, they would have abode with us; but it was in order that they might be made manifest, that they are not all of us. [20] And ye have an anointing from the Holy One, [b] and ye all know; [21] I have not written to you because ye know not the truth, but because ye do know it, and because no lie is of the truth. [22] Who is the liar, but he that denies that Jesus is the Christ? This is the antichrist, he that denies the Father and the Son. [23] Every one that denies the Son has not the Father either; he that confesses the Son has the Father also.

[24] As for you, let that which ye heard from the beginning abide in you. If what ye heard from the beginning shall abide in you, ye also will abide in the Son, and in the Father. [25] And this is the promise which he himself promised us, the life eternal.

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[a] *Or*, Helper; *Gr.*, Paraclete. [b] *Some ancient documents read* and ye know all things.

26 These things I have written to you concerning those who are leading you
astray. 27 And the anointing which ye received from him abides in you, and ye
have no need that any one teach you; but as his anointing teaches you concern-
ing all things, and is truth, and is not a lie, and even as it taught you, [a] ye abide
in him.

28 And now, little children, abide in him; that, if he be manifested, we may
have confidence, and not turn away from him with shame at his coming. 29 If
ye know that he is righteous, ye know that every one that does righteousness
has been begotten of him.

III. 1 Behold what manner of love the Father has given to us, that we
should be called children of God; and such we are. For this cause the
world knows us not, because it knew him not. 2 Beloved, now are we children
of God, and it was never yet manifested what we shall be. We know that if
[b] he be manifested, we shall be like him, because we shall see him as he is. 3 And
every one, that has this hope on him, purifies himself even as he is pure. 4 Every
one that commits sin commits transgression of law also; and sin is transgression
of law. 5 And ye know that he was manifested that he might take away sins;
and in him is no sin. 6 Every one that abides in him sins not; whoever sins has
not seen him, nor does he know him.

7 Little children, let no one deceive you. He that does righteousness is
righteous, even as he is righteous. 8 He that commits sin is of the Devil; because
the Devil sins from the beginning. To this end the Son of God was manifested,
that he might destroy the works of the Devil. 9 Whoever has been begotten of
God does not commit sin; because his seed abides in him; and he can not sin,
because he has been begotten of God. 10 In this are manifest the children of
God, and the children of the Devil. Every one that does not righteousness is
not of God, neither he that loves not his brother; 11 because this is the message
which ye heard from the beginning, that we should love one another. 12 Not as
Cain was of the evil one, and slew his brother. And wherefore did he slay him?
Because his own works were evil, and his brother's righteous. 13 Wonder not,
brethren, if the world hates you.

14 We know that we have passed out of death into life, because we love the
brethren. He that loves not abides in death. 15 Every one that hates his brother
is a murderer; and ye know that no murderer has eternal life abiding in him.
16 In this we know love, that he laid down his life for us; and we ought to lay
down our lives for the brethren. 17 But whoever has the world's sustenance, and
beholds his brother having need, and shuts up his pity from him, how abides
the love of God in him?

18 Little children, let us not love in word, neither with the tongue; but in
deed and truth. 19 In this we shall know that we are of the truth, and we shall
assure our heart before him, 20 whatever our heart may condemn us for, because
God is greater than our heart, and knows all things. 21 Beloved, if our heart
condemn us not, we have confidence toward God. 22 And whatever we ask, we
receive from him, because we keep his commandments, and do the things that

[a] *Or*, abide in him. [b] *Or*, it.

are pleasing before him. 23 And this is his commandment, that we should believe on the name of his Son Jesus Christ, and should love one another, as he gave us commandment. 24 And he that keeps his commandments abides in him, and he in him. And in this we know that he abides in us, from the Spirit which he gave us.

IV. 1 Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets have gone forth into the world. 2 In this ye know the Spirit of God: 3 Every spirit that confesses that Jesus Christ has come in the flesh, is of God; and every spirit that does not confess Jesus, is not of God; and this is the spirit of the antichrist, of which ye have heard that it is coming; and now, it is in the world already.

4 Ye are of God, little children, and have overcome them; because greater is he who is in you, than he who is in the world. 5 They are of the world; for this cause they speak of the world, and the world hears them. 6 We are of God; he that knows God, hears us; he that is not of God, hears us not. From this we know the spirit of truth, and the spirit of error.

7 Beloved, let us love one another; because love is of God, and every one that loves has been begotten of God, and knows God. 8 He that loves not, has not known God; because God is love. 9 In this was manifested the love of God in our case, that God has sent his only begotten Son into the world, that we may live through him. 10 Herein is love, not that we loved God, but that he loved us, and sent his Son to be a propitiation for our sins.

11 Beloved, if God so loved us, we also ought to love one another. 12 No one has ever beheld God. If we love one another, God abides in us, and [a] the love of him is perfected in us. 13 In this we know that we abide in him, and he in us, because he has given us of his Spirit. 14 And we have beheld, and testify, that the Father has sent the Son, as Savior of the world. 15 Whoever confesses that Jesus is the Son of God, God abides in him, and he in God. 16 And we have known, and have believed, the love that God has in our case. God is love; and he that abides in love abides in God, and God abides in him.

17 In this has love been perfected with us, that we may have confidence in the day of judgment; because even as he is, so we also are in this world. 18 There is no fear in love; but perfect love casts out fear, because fear has torment; and he that fears is not perfected in love. 19 We love, because he first loved us. 20 If any one say, I love God, and hates his brother, he is a liar; for he that loves not his brother whom he has seen, [b] cannot love God whom he has not seen. 21 And this commandment we have from him, that he who loves God love his brother also.

V. 1 Every one who believes that Jesus is the Christ has been begotten of God; and every one that loves him who begot, loves also him who has been begotten of him. 2 In this we know that we love the children of God, when we love God, and do his commandments. 3 For this is the love of God, that we keep his commandments. And his commandments are not burdensome; 4 because all that has been begotten of God overcomes the world; and this is the

[a] *Or*, his love. [b] *Many ancient documents read* how can he love.

victory that has overcome the world, even our faith. [5] And who is he that overcomes the world, but he that believes that Jesus is the Son of God?

[6] This is the one who came by water and blood, Jesus Christ; not in the water only, but in the water and in the blood. And the Spirit is that which testifies, because the Spirit is the truth. [7] For there are three that testify; the Spirit, and the water, and the blood; [8] and the three agree in one. [9] If we receive the testimony of men, the testimony of God is greater; because this is the testimony of God, that he has testified concerning his Son. [10] He that believes on the Son of God has the testimony in himself; he that believes not God has made him a liar; because he has not believed in the testimony which God has testified concerning his Son. [11] And this is the testimony, that God gave to us eternal life, and this life is in his Son. [12] He that has the Son has the life; he that has not the Son of God has not the life.

[13] These things have I written to you who believe on the name of the Son of God, that ye may know that ye have eternal life.

[14] And this is the confidence that we have toward him, that, if we ask anything according to his will, he hears us. [15] And if we know that he hears us, whatever we ask, we know that we have the requests which we have asked of him.

[16] If any one see his brother sinning a sin not to death, he shall ask, and he will give him life,—to those who sin not to death. There is a sin to death; not concerning that do I say that he shall make request. [17] All unrighteousness is sin; and there is a sin not to death. [18] We know that every one who has been begotten of God sins not; but he that was begotten of God keeps himself, and the evil one touches him not. [19] We know that we are of God, and the whole world is lying in the evil one. [20] And we know that the Son of God is come, and has given us understanding, that we may know the True One; and we are in the True One, in his Son Jesus Christ. This is the true God, and eternal life.

[21] Little children, guard yourselves from idols.

THE SECOND LETTER OF JOHN.

This Epistle is addressed to a Christian matron who had children, a sister and nieces. It is similar in its teachings to the First Epistle, and may have been written soon after. Eight of its verses are found in substance in his First Epistle. John styles himself "the elder," like as Peter did in 1 Peter 5 : 1. We may regard it as a designation of modesty from the oldest Christian teacher then living.

[1] The elder to the elect lady, and to her children, whom I love in truth, and not I alone but also all that know the truth,—[2] for the sake of the truth, which abides in us, and it will be with us forever: [3] Grace, mercy, peace, shall be with us, from God the Father, and from Jesus Christ, the Son of the Father, in truth and love.

4 I rejoiced greatly, that I have found some of thy children walking in truth,
as we received commandment from the Father. 5 And now I ask thee, lady, not
as writing to thee a new commandment, but that which we had from the begin-
ning, that we love one another. 6 And this is love, that we walk according to
his commandment; this is the commandment, that even as ye heard from the
beginning, ye should walk in it. 7 Because many deceivers have gone out into
the world, who confess not Jesus Christ as coming in the flesh. This is the de-
ceiver, and the antichrist.

8 Look to yourselves, that ye lose not the things which we wrought, but that
ye receive a full reward. 9 Every one who leads forward, and abides not in the
teaching of Christ, has not God. He that abides in the teaching, he has both
the Father and the Son. 10 If any one comes to you, and brings not this teach-
ing, receive him not into your house, and give him no greeting; 11 for he that
gives him greeting shares in his evil works.

12 Having many things to write to you, I was not willing to write with paper
and ink; but I hope to come to you, and to speak face to face, that [a] our joy may
be made full. 13 The children of thy elect sister salute thee.

THE THIRD LETTER OF JOHN.

Gaius, to whom this Epistle is addressed, was probably the one at Corinth (Rom. 16 : 23; 1 Cor. 1 : 14) as he appears to have been eminent as a Christian, and for his hospitality to Christian missionaries. As the missionary Epistle of the New Testament, it very properly comes last, leaving the open door to Christians for their great work. It may have been written about the same time as the Second, and the journey referred to may be the same.

1 The elder to Gaius the beloved, whom I love in truth.

2 Beloved, I pray that in all things thou mayest prosper and be in health, as
thy soul prospers. 3 For I rejoiced greatly, when brethren came and testified to
thy truth, even as thou walkest in the truth. 4 I have no greater [b] joy than this,
to hear of my children walking in the truth.

5 Beloved, thou doest a faithful work, in whatever thou doest to the brethren,
and that to strangers, 6 who testified to thy love before the church; whom thou
wilt do well to send forward on their journey worthily of God; 7 for on behalf of
the NAME they went forth, taking nothing from the Gentiles. 8 We therefore
ought to sustain such persons, that we may become fellow-workers [c] for the truth.

9 I wrote somewhat to the church; but Diotrephes, who loves to have the
pre-eminence among them, receives us not. 10 Therefore, if I come, I will bring
to remembrance his deeds which he does, prating against us with evil words.
And not content therewith, neither does he himself receive the brethren, and
those who wish to do so, he forbids, and casts them out of the church.

[a] *Many ancient documents read* your.
[b] *Some ancient documents read* favor. [c] *Or,* with the truth.

11 Beloved, do not imitate what is evil, but what is good. He that does good,
is of God; he that does evil, has not seen God.
12 To Demetrius, testimony has been borne by all, and by the truth itself;
yea, we also testify, and thou knowest that our testimony is true.
13 I had many things to write to thee, but I wish not to write to thee with
ink and pen; 14 but I hope straightway to see thee, and we shall speak face to face.
Peace be to thee. The friends salute thee. Salute the friends, by name.

THE REVELATION.

The earliest authorities ascribe this book to the Apostle John. The difference in style between this and his Gospel and Epistles is doubtless owing to a difference of subject, time, and manner of writing. The Gospel, prepared calmly at his home, presents the words of the Lord Jesus, which through many years he had often thought over and often repeated. The Revelation on a rocky island, several years distant, presents visions in the raptures of ecstasy and molded in the prophetic imagery of the Old Testament.

As to the date of Revelation, authorities do not agree. The most ancient testimony places it near the end of the Emperor Domitian's reign, about A. D. 95, and this date is defended by many modern scholars. But the trend of modern opinion is toward the end of Nero's reign, A. D. 68, and before the destruction of Jerusalem. The former view is ably defended in the April number of the "Bibliotheca Sacra," 1888; the latter by Farrar in "The Early Days of Christianity." Professor Harnack puts the date at A. D. 93–96.

But whether we prefer the earlier or later date, the book is fitting to be read last of the Christian Scriptures. It is the Revelation of the Divine purpose, and prophetic of "that which must shortly come to pass." It gives glimpses of the struggles and triumphs of Christ and his kingdom, and is fitted to console Christians in days of darkness and persecution. The number seven plays an important part, the seven churches, the seven seals, the seven trumpets, and the seven plagues. Indeed the book itself may be divided into seven visions.

I. 1 The Revelation of Jesus Christ, which God gave him, to show to his servants the things which must shortly come to pass; and he sent and signified through his angel to his servant John; 2 who testified the word of God and the testimony of Jesus Christ, whatever things he saw. 3 Happy he that reads, and they that hear the words of the prophecy, and keep the things that are written therein; for the time is at hand.

4 John to the seven churches which are in Asia: Grace to you, and peace, from him who is, and who was, and who is to come; and from the seven spirits that are before his throne; 5 and from Jesus Christ, the faithful witness, the first-born of the dead, and the ruler of the kings of the earth. To him who loves us, and [a] loosed us from our sins in his blood, 6 and he made us a kingdom, priests

[a] *Some ancient documents read* washed.

to God and his Father; to him be the glory and the might, forever and ever. Amen. 7 Behold, he comes with the clouds; and every eye shall see him, and they who pierced him; and all the tribes of the earth shall wail over him. Even so, Amen.

8 I am the Alpha and the Omega, saith the Lord God, he who is, and who was, and who is to come, the Almighty.

9 I, John, your brother, and partaker with you in the affliction, and kingdom, and patience in Jesus, was in the island called Patmos, on account of the word of God and the testimony of Jesus. 10 I was in the Spirit on the Lord's day; and I heard behind me a great voice, as of a trumpet, 11 saying, What thou seest, write in a book, and send to the seven churches; to Ephesus, and to Smyrna, and to Pergamus, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea. 12 And I turned to see the voice that was speaking with me. And having turned, I saw seven golden lamp-stands; 13 and in the midst of the lamp-stands [a] one like to the Son of Man, clothed with a garment falling down to his feet, and girded round at the breasts with a golden girdle. 14 But his head and his hairs were white, as white wool, as snow; and his eyes were as a flame of fire; 15 and his feet like burnished brass, as if it were glowing in a furnace; and his voice as the voice of many waters. 16 And he had in his right hand seven stars; and out of his mouth went forth a sharp two-edged sword; and his countenance was as the sun shining in his power. 17 And when I saw him, I fell at his feet as dead. And he laid his right hand on me, saying, Fear not; I am the first and the last, 18 and the living one; and I became dead, and behold I am alive forevermore; and I have the keys of death and of Hades. 19 Write therefore the things which thou sawest, and the things which are, and the things which are about to take place after these; 20 the mystery of the seven stars which thou sawest on my right hand, and the seven golden lamp-stands. The seven stars are angels of the seven churches; and the seven lamp-stands are the seven churches.

II. 1 To the angel of the church in Ephesus write: These things says he who holds the seven stars in his right hand, he who walks in the midst of the seven golden lamp-stands. 2 I know thy works, and thy labor and thy patience, and that thou canst not bear evil men; and didst try those who call themselves apostles, and they are not, and didst find them liars; 3 and thou hast patience, and didst bear for my name's sake, and hast not grown weary. 4 But I have this against thee, that thou didst leave thy first love. 5 Remember therefore whence thou hast fallen, and repent, and do the first works; or else, I am coming to thee, and will remove thy lamp-stand out of its place, if thou repent not. 6 But this thou hast, that thou hatest the works of the Nicolaitans, which I also hate. 7 He that has an ear, let him hear what the Spirit says to the churches. To him that overcomes, to him I will give to eat of the tree of life, which is in the paradise of God.

8 And to the angel of the church in Smyrna write: These things says the first and the last, who became dead, and lived again. 9 I know thy affliction,

[a] *Some ancient documents read* a like son of man.

and thy poverty, (but thou art rich,) and I know the blasphemy of those who say they are Jews, and they are not, but are a synagogue of Satan. 10 Fear not the things which thou art about to suffer. Behold, the Devil is about to cast some of you into prison, that ye may be tried, and [a] ye will have affliction ten days. Be thou faithful unto death, and I will give thee the crown of life. 11 He that has an ear, let him hear what the Spirit says to the churches. He that overcomes shall not be hurt by the second death.

12 And to the angel of the church in Pergamus write: These things says he who has the sharp two-edged sword. 13 I know where thou dwellest, where the throne of Satan is; and thou holdest fast my name, and didst not deny my faith, even in the days of Antipas, my faithful witness, who was killed among you, where Satan dwells. 14 But I have a few things against thee, because thou hast there men holding the teaching of Balaam, who taught Balak to cast a stumbling-block before the sons of Israel, to eat things offered to idols, and to commit fornication. 15 Thus thou also hast men holding the teaching of the Nicolaitans, in like manner. 16 Repent therefore; or else, I am coming to thee quickly, and will make war with them with the sword of my mouth. 17 He that has an ear, let him hear what the Spirit says to the churches. To him that overcomes, to him I will give of the hidden manna; and I will give him a white stone, and on the stone a new name written, which no one knows but he that receives it.

18 And to the angel of the church in Thyatira write: These things says the Son of God, who has his eyes as a flame of fire, and his feet are like burnished brass. 19 I know thy works, and thy love, and faith, and ministry, and patience; and thy last works more than the first. 20 But I have against thee, that thou sufferest [b] the woman Jezebel, who calls herself a prophetess; and she teaches and seduces my servants to commit fornication, and to eat things offered to idols. 21 And I gave her time to repent; and she is not willing to repent of her fornication. 22 Behold, I cast her into a bed, and those who commit adultery with her, into great affliction, if they repent not of her works. 23 And her children I will kill with death; and all the churches shall know that I am he who searches reins and hearts: and I will give to you every one according to your works. 24 But to you I say, the rest who are in Thyatira, as many as have not this teaching, who knew not the deep things of Satan, as they say, I cast on you no other burden; 25 but that which ye have, hold fast till I come. 26 And he that overcomes, and he that keeps my works until the end, to him I will give authority over the nations; 27 and he shall shepherd them with a rod of iron, as the vessels of a potter are dashed in pieces, as I also have received from my Father; 28 and I will give him the morning star. 29 He that has an ear, let him hear what the Spirit says to the churches.

III. 1 And to the angel of the church in Sardis write: These things says he who has the seven spirits of God, and the seven stars. I know thy works, that thou hast a name that thou livest, and thou art dead. 2 Become watchful, and strengthen the remaining things, that were about to die; for I

[a] *Some ancient documents read* and may have.
[b] *Some ancient documents read* thy wife.

have found no works of thine complete before my God. 3 Remember therefore how thou hast received, and heard, and keep, and repent. If therefore thou shalt not watch, I will come as a thief, and thou shalt not know what hour I will come upon thee. 4 But thou hast a few names in Sardis, which did not defile their garments; and they shall walk with me in white, for they are worthy. 5 He that overcomes shall thus be clothed in white garments; and I will not blot out his name out of the book of life, and I will confess his name before my Father, and before his angels. 6 He that has an ear, let him hear what the Spirit says to the churches.

7 And to the angel of the church in Philadelphia write: These things says the Holy, the True, he who has the key of David, he who opens, and no one shall shut, and shuts, and no one opens. 8 I know thy works. Behold, I have [a] set before thee a door opened, which no one can shut; because thou hast a little power and didst keep my word, and didst not deny my name. 9 Behold, I give those of the synagogue of Satan, who say they are Jews, and they are not, but do lie,—behold, I will make them to come and worship before thy feet, and to know that I loved thee. 10 Because thou didst keep the word of my patience, I also will keep thee from the hour of trial, which is about to come on the whole habitable earth, to try those who dwell on the earth. 11 I come quickly; hold fast that which thou hast, that no one may take thy crown. 12 He that overcomes, I will make him a pillar in the temple of my God, and he shall go out no more; and I will write on him the name of my God, and the name of the city of my God, the new Jerusalem, which comes down out of heaven from my God, and my new name. 13 He that has an ear, let him hear what the Spirit says to the churches.

14 And to the angel of the church in Laodicea write: These things says the Amen, the faithful and true witness, the beginning of the creation of God. 15 I know thy works, that thou art neither cold nor hot. I would thou wert cold or hot. 16 So, because thou art lukewarm, and neither hot or cold, I am about to vomit thee out of my mouth. 17 Because thou sayest, I am rich, and have gotten riches, and have need of nothing, and knowest not that thou art the wretched one, and pitiable, and poor, and blind, and naked; 18 I counsel thee to buy of me gold refined by fire, that thou mayest be rich, and white garments, that thou mayest clothe thyself and that the shame of thy nakedness may not be made manifest, and eyesalve to anoint thine eyes that thou mayest see. 19 As many as I love, I reprove and chasten. Be zealous therefore, and repent. 20 Behold, I stand at the door, and knock; if any one hear my voice, and open the door, I will come in to him, and I will sup with him, and he with me. 21 He that overcomes, I will give to him to sit down with me in my throne, as I also overcame, and sat down with my Father in his throne. 22 He that has an ear, let him hear what the Spirit says to the churches.

IV. 1 After these things I saw, and, behold, a door set open in heaven, and that first voice which I heard as of a trumpet speaking with me, saying, Come up hither, and I will show thee the things which must take place after these.

[a] *Gr.*, given.

2 Straightway I was in the Spirit; and, behold, there was a throne set in
heaven, and one sitting on the throne; 3 and he who sat was in appearance like
a jasper stone and a sardius; and there was a rainbow round the throne, in ap-
pearance like an emerald; 4 and around the throne were twenty-four thrones;
and on the thrones twenty-four elders sitting, clothed in white garments, and on
their heads crowns of gold. 5 And out of the throne come forth lightnings, and
voices, and thunders; and there were seven lamps of fire burning before the
throne, which are the seven spirits of God; 6 and before the throne as it were a
glassy sea like crystal: and in the midst of the throne, and around the throne,
four living creatures full of eyes before and behind. 7 And the first creature
was like a lion, and the second creature like a calf, and the third creature
having the face as of a man, and the fourth creature like an eagle flying. 8 And
the four creatures having each of them six wings, around and within are full
of eyes; and they have no rest day and night, saying, Holy, holy, holy, is the
Lord God, the Almighty, who was, and who is, and who is to come.

9 And when the living creatures shall give glory, and honor, and thanks, to
him who sits on the throne, to him who lives forever and ever, 10 the twenty-four
elders will fall down before him who sits on the throne, and will worship him
who lives forever and ever, and will cast their crowns before the throne, saying,
Worthy art thou, our Lord and our God, to receive the glory, and the honor, and
the power; because thou didst create all things, and because of thy will they
were, and were created.

V. 1 And I saw, in the right hand of him who sat on the throne, a book
written within and on the back, sealed up with seven seals. 2 And I saw
a strong angel proclaiming with a great voice, Who is worthy to open the book,
and to loose its seals?

3 And no one was able, in heaven, nor on the earth, nor under the earth, to
open the book, or to look thereon. 4 And I was weeping much, because no one
was found worthy to open the book, or to look thereon. 5 And one of the elders
says to me, Weep not; behold, the Lion that is of the tribe of Judah, the Root
of David, prevailed to open the book, and its seven seals. 6 And I saw, in the
midst of the throne and of the four living creatures, and in the midst of the el-
ders, a Lamb standing, as if slain, having seven horns and seven eyes, which
are the [a] seven spirits of God sent into all the earth. 7 And he came, and has
taken it out of the right hand of him who sits on the throne. 8 And when he
took the book, the four living creatures, and the twenty-four elders, fell down
before the Lamb, having each one a harp, and golden bowls full of incense,
which are the prayers of the saints. 9 And they sing a new song, saying, Worthy
art thou to take the book, and to open its seals; because thou wast slain, and
didst redeem to God by thy blood out of every tribe, and tongue, and people,
and nation; 10 and didst make them to our God a kingdom and priests, and
[b] they will reign on the earth.

11 And I saw, and I heard a voice of many angels, around the throne and

[a] *Some ancient documents omit* seven.
[b] *Some ancient documents read* they reign.

the living creatures and the elders, and the number of them was ten thousand times ten thousand, and thousands of thousands, [12] saying with a great voice, Worthy is the Lamb that has been slain, to receive the power, and riches, and wisdom, and strength, and honor, and glory, and blessing. [13] And every creature which is in the heaven, and on the earth, and under the earth, and on the sea, and all that are in them, I heard saying, To him who sits upon the throne, and to the Lamb, be the blessing, and the honor, and the glory, and the might, forever and ever. [14] And the four living creatures said, Amen. And the elders fell down and worshiped.

VI. [1] And I saw, when the Lamb opened one of the seven seals, and I heard one of the four living creatures saying, as a voice of thunder, Come! [2] And I saw, and behold a white horse, and he who sat on him had a bow; and a crown was given to him; and he came forth conquering, and to conquer.

[3] And when he opened the second seal, I heard the second living creature saying, Come! [4] And there came forth another horse, a red horse, and to him who sat thereon it was given to take away [a] peace from the earth, and that they should slay one another; and there was given to him a great sword.

[5] And when he opened the third seal, I heard the third living creature saying, Come! And I saw, and behold a black horse, and he who sat on him had a balance in his hand. [6] And I heard as it were a voice in the midst of the four living creatures, saying, A quart of wheat for a denary, and three quarts of barley for a denary; and, The oil and the wine hurt thou not.

[7] And when he opened the fourth seal, I heard the voice of the fourth living creature saying, Come! [8] And I saw, and behold a pale horse; and he who sat on him, his name was Death, and Hades followed with him. And authority was given to them over the fourth part of the earth, to kill with sword, and with famine, and with death, and by the wild beasts of the earth.

[9] And when he opened the fifth seal, I saw underneath the altar the souls of those that had been slain on account of the word of God, and on account of the testimony which they had. [10] And they cried with a great voice, saying, How long, O Master, the holy and true, dost thou not judge and avenge our blood on those who dwell on the earth? [11] And a white robe was given to each one of them; and it was said to them, that they should rest yet a little time, until their fellow-servants also and their brethren, who were about to be killed as they were, should [b] be fully numbered.

[12] And I saw when he opened the sixth seal, and there was a great earthquake; and the sun became black as sackcloth of hair, and the whole moon became as blood; [13] and the stars of heaven fell to the earth, as a fig-tree casts its unripe figs, when shaken by a great wind; [14] and the heaven parted asunder as a scroll rolled up; and every mountain and island were removed out of their places. [15] And the kings of the earth, and the great men, and the chief captains, and the rich men, and the strong men, and every bondman and freeman,

[a] *Some ancient documents read* the peace of the earth.
[b] *Some ancient documents read* have fulfilled their course.

hid themselves in the caves and in the rocks of the mountains; 16 and they say to the mountains and to the rocks, Fall on us, and hide us from the face of him who sits on the throne, and from the wrath of the Lamb; 17 because the great day of [a] his wrath is come, and who is able to stand?

VII. 1 And after this, I saw four angels standing at the four corners of the earth, holding the four winds of the earth, that no wind should blow on the earth, or on the sea, or on any tree.

2 And I saw another angel coming up from the rising of the sun, having the seal of the living God; and he cried with a great voice to the four angels, to whom it was given to hurt the earth and the sea, 3 saying, Hurt not the earth, nor the sea, nor the trees, till we have sealed the servants of our God on their foreheads.

4 And I heard the number of the sealed, a hundred and forty-four thousand were sealed, out of every tribe of the sons of Israel;

5 Of the tribe of Judah, twelve thousand sealed,
Of the tribe of Reuben, twelve thousand,
Of the tribe of Gad, twelve thousand,
6 Of the tribe of Asher, twelve thousand,
Of the tribe of Naphtali, twelve thousand,
Of the tribe of Manasseh, twelve thousand,
7 Of the tribe of Simeon, twelve thousand,
Of the tribe of Levi, twelve thousand,
Of the tribe of Issachar, twelve thousand,
8 Of the tribe of Zebulun, twelve thousand,
Of the tribe of Joseph, twelve thousand,
Of the tribe of Benjamin, twelve thousand sealed.

9 After these things I saw, and behold a great multitude, which no one could number, out of every nation and all tribes and peoples and tongues, standing before the throne, and before the Lamb, clothed in white robes, and palms in their hands. 10 And they cry with a great voice, saying, Salvation to our God who sits on the throne, and to the Lamb. 11 And all the angels were standing round the throne and the elders and the four living creatures, and fell before the throne on their faces, and worshiped God, 12 saying, Amen; the blessing, and the glory, and the wisdom, and the thanksgiving, and the honor, and the power, and the strength, be to our God forever and ever. Amen. 13 And one of the elders answered, saying to me, These who are clothed in the white robes, who are they, and whence came they? 14 And I [b] said to him, My Lord, thou knowest. And he said to me, These are they who come out of the great affliction, and they washed their robes, and made them white in the blood of the Lamb. 15 Therefore are they before the throne of God, and they serve him day and night in his temple; and he who sits on the throne will spread his tabernacle over them. 16 They shall hunger no more, nor thirst any more; nor shall the sun fall on them, nor any heat; 17 because the Lamb which is in the midst of the throne will shepherd them, and will guide them to the fountains of waters of life; and God will wipe away every tear from their eyes.

[a] *Some ancient documents read* their. [b] *Gr.*, have said.

VIII. 1 And when he opened the seventh seal, there was silence in heaven about half an hour.

2 And I saw the seven angels who stand before God, and there were given to them seven trumpets. 3 And another angel came and stood over the altar, having a golden censer; and there was given to him much incense, that he should give it to the prayers of all the saints, on the golden altar which was before the throne. 4 And there went up the smoke of the incense for the prayers of the saints, out of the hand of the angel before God.

5 And the angel has taken the censer; and he filled it out of the fire of the altar, and cast it into the earth. And there followed thunders, and voices, and lightnings, and an earthquake.

6 And the seven angels who had the seven trumpets prepared themselves to sound.

7 And the first sounded; and there followed hail and fire mingled with blood, and they were cast into the earth; and the third part of the earth was burnt up, and the third part of the trees was burnt up, and all green grass was burnt up.

8 And the second angel sounded; and as it were a great mountain burning with fire was cast into the sea; and the third part of the sea became blood; 9 and the third part of the creatures that are in the sea, that have life, died; and the third part of the ships were destroyed.

10 And the third angel sounded; and there fell out of heaven a great star, burning as a torch, and it fell on the third part of the rivers, and on the fountains of the waters. 11 And the name of the star is called Wormwood. And the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

12 And the fourth angel sounded; and the third part of the sun was smitten, and the third part of the moon, and a third part of the stars, that the third part of them might be darkened, and the day not shine for a third part of it, and the night in like manner.

13 And I saw, and heard an eagle flying in mid-heaven, saying with a great voice, Woe, woe, woe, to those who dwell on the earth, by reason of the remaining voices of the trumpet of the three angels who are about to sound!

IX. 1 And the fifth angel sounded; and I saw a star fallen out of the heaven into the earth, and there was given to him the key of the pit of the abyss. 2 And he opened the pit of the abyss, and there went up a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. 3 And out of the smoke came forth locusts into the earth; and there was given to them authority, as the scorpions of the earth have authority. 4 And it was said to them, that they should not hurt the grass of the earth, nor any green thing, nor any tree, but only the men who have not the seal of God on their foreheads. 5 And it was given to them, that they should not kill them, but that they should be tormented five months. And their torment was as the torment of a scorpion, when it strikes a man. 6 And in those days men will seek death, and shall by no means find it; and they will desire to die, and death flees from them. 7 And the shapes of the

locusts were like horses prepared for battle; and on their heads as it were crowns like gold, and their faces were as the faces of men. 8 And they had hair as the hair of women, and their teeth were as the teeth of lions. 9 And they had breastplates, as breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running into battle. 10 And they have tails like scorpions, and stings, and in their tails is their power to hurt men five months. 11 They have over them as king the angel of the abyss. His name in Hebrew is Abaddon, and in the Greek he has a name, Apollyon.

12 The first woe is past; behold, there come yet two woes hereafter.

13 And the sixth angel sounded; and I heard a voice out of the four horns of the golden altar which is before God, 14 one saying to the sixth angel who had the trumpet, Loose the four angels who are bound at the great river Euphrates. 15 And the four angels were loosed, who had been prepared for the hour and day and month and year, that they might kill the third part of men. 16 And the number of the armies of the horsemen was two hundred thousand thousand: I heard the number of them.

17 And thus I saw the horses in the vision, and those who sat on them, having breastplates of fire, and of hyacinth, and of brimstone; and the heads of the horses are as the heads of lions, and out of their mouths go forth fire, and smoke, and brimstone. 18 By these three plagues was the third part of men killed, by the fire and the smoke and the brimstone which went forth out of their mouths. 19 For the power of the horses is in their mouth, and in their tails; for their tails are like serpents, having heads, and with them they hurt. 20 And the rest of men, who were not killed in these plagues, repented not of the works of their hands, that they should not worship demons, and idols of gold, and of silver, and of brass, and of stone, and of wood, which can neither see, nor hear, nor walk; 21 and they repented not of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

X. 1 And I saw another strong angel coming down out of heaven, clothed with a cloud, and the rainbow was on his head, and his face was as the sun, and his feet as pillars of fire. 2 And he had in his hand a little book opened. And he set his right foot on the sea, and his left on the land; 3 and he cried with a great voice, as a lion roars; and when he cried, the seven thunders uttered their voices. 4 And when the seven thunders spoke, I was about to write; and I heard a voice out of heaven saying, Seal up the things which the seven thunders spoke, and write them not. 5 And the angel, whom I saw standing on the sea and on the land, lifted up his right hand to heaven, 6 and swore by him who lives [a] forever and ever, who created the heaven and the things that are therein, and the earth and the things that are therein, [b] and the sea and the things that are therein, that there shall be no longer delay; 7 but in the days of the voice of the seventh angel, when he is about to sound, then is the mystery of God finished, as he gave the joyful message to his servants the prophets.

8 And the voice which I heard out of heaven [I heard] again speaking with

[a] *Gr.*, to the ages of the ages.

[b] *Some ancient documents omit* and the sea and the things that are therein.

me, and saying, Go, take the little book which is open in the hand of the angel, who stands on the sea and on the land. 9 And I went to the angel, telling him to give me the little book. And he said to me, Take and eat it up; and it will make thy belly bitter, but in thy mouth it will be sweet as honey.

10 And I took the little book out of the hand of the angel, and ate it up; and it was in my mouth as sweet honey; and when I had eaten it, my belly was made bitter. 11 And they say to me, Thou must again prophesy of many peoples, and nations, and tongues, and kings.

XI. 1 And there was given me a reed, like a staff, saying, Rise, and measure the temple of God, and the altar, and those who worship therein. 2 And the court which is without the temple leave out, and measure it not; because it was given to the Gentiles, and they will tread down the holy city forty-two months. 3 And I will give to my two witnesses, and they shall prophesy a thousand two hundred and sixty days, clothed in sackcloth.

4 These are the two olive trees, and the two lampstands, which stand before the Lord of the earth. 5 And if any one wishes to hurt them, fire goes forth out of their mouth, and devours their enemies; and if any one shall wish to hurt them he must in this manner be killed. 6 These have authority to shut heaven, that it rain not in the days of their prophecy; and have authority over the waters to turn them to blood, and to smite the earth with every plague, as often as they may wish.

7 And when they shall have finished their testimony, the beast that comes up out of the abyss will make war with them, and will overcome them, and will kill them. 8 And their carcass is on the street of the great city, which spiritually is called Sodom and Egypt, where their Lord also was crucified. 9 And some out of the peoples, and tribes, and tongues, and nations, look on their carcase three days and a half, and suffer not their carcases to be put into a tomb. 10 And they who dwell on the earth rejoice over them, and make merry; and they will send gifts to one another, because these two prophets tormented those who dwell on the earth. 11 And after the three days and a half, the breath of life from God entered into them, and they stood on their feet; and great fear fell on those who beheld them. 12 And they heard a great voice out of heaven, saying to them, Come up hither. And they went up into heaven in the cloud, and their enemies beheld them. 13 And in that hour there was a great earthquake, and the tenth part of the city fell; and in the earthquake were killed of men seven thousand names; and the rest became afraid, and gave glory to the God of heaven.

14 The second woe is past; behold, the third woe comes quickly.

15 And the seventh angel sounded; and there followed great voices in heaven, saying, The kingdom of the world is become our Lord's, and his Christ's; and he will reign [a] forever and ever. 16 And the twenty-four elders, who sit before God on their thrones, fell on their faces, and worshiped God, 17 saying, We give thanks to thee, O Lord God, the Almighty, who art and who wast; because thou hast taken thy great power and didst reign. 18 And the nations were wroth, and thy wrath came, and the time of the dead to be judged, and to give the reward

[a] *Gr.*, to the ages of the ages.

to thy servants the prophets, and to the saints, and to those who fear thy name, the small and the great; and to destroy those who destroy the earth. 19 And the temple of God that is in heaven was opened, and the ark of his covenant was seen in his temple; and there were lightnings, and voices, and thunders, and an earthquake, and a great hail.

XII. 1 And a great sign was seen in heaven; a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars, 2 and heavy with child, and she cries out, travailing in birth, and in pain to bring forth.

3 And another sign was seen in heaven; and behold a great red dragon, having seven heads and ten horns, and on his heads seven diadems. 4 And his tail drags the third part of the stars of heaven; and it cast them to the earth.

And the dragon stood before the woman who was about to bring forth, that when she brought forth, he might devour her child. 5 And she brought forth a man-child, who is to shepherd all nations with a rod of iron; and her child was caught up to God, and to his throne. 6 And the woman fled into the wilderness, where she has a place prepared by God, that they may nourish her there a thousand two hundred and sixty days.

7 And there was war in heaven, Michael and his angels to war with the dragon. And the dragon warred, and his angels, 8 and they prevailed not, nor was their place found any more in heaven. 9 And the great dragon was cast down, the old serpent, he that is called the Devil and Satan, who leads astray the whole habitable earth; he was cast down to the earth, and his angels were cast down with him. 10 And I heard a great voice in heaven, saying, Now is come the salvation, and the power, and the kingdom of our God, and the authority of his Christ; because the accuser of our brethren is cast down, who accused them before our God day and night. 11 And they overcame him, because of the blood of the Lamb, and because of the word of their testimony; and they loved not their life, even to death. 12 For this cause rejoice, ye heavens, and they who dwell in them. Woe to the earth and the sea! Because the Devil is gone down to you, having great wrath, knowing that he has but a little season.

13 And when the dragon saw that he was cast down to the earth, he persecuted the woman who brought forth the man-child. 14 And there were given to the woman the two wings of the great eagle, that she might fly into the wilderness, unto her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. 15 And the serpent cast out of his mouth water as a river after the woman, that he might cause her to be carried away by the river. 16 And the earth helped the woman; and the earth opened its mouth, and swallowed up the river which the dragon cast out of his mouth. 17 And the dragon grew angry at the woman; and he went away to make war with the rest of her seed, who keep the commandments of God, and have the testimony of Jesus.

XIII. 1 And he stood on the sand of the [a] sea. And I saw a beast coming up out of the sea, having ten horns and seven heads, and on his horns ten diadems, and on his heads names of blasphemy; 2 and the beast which

[a] *Some ancient documents read* I stood on the sand of the sea and I saw, *etc.*

I saw was like a leopard, and his feet as of a bear, and his mouth as the mouth of a lion, and the dragon gave him his power, and his throne, and great authority; 3 and [I saw] one of his heads as it were smitten to death. And his death-stroke was healed; and all the earth wondered after the beast. 4 And they worshiped the dragon, because he gave his authority to the beast; and they worshiped the beast, saying, Who is like the beast, and who is able to make war with him? 5 And there was given to him a mouth speaking great things and blasphemies; and authority was given him to work forty-two months. 6 And he opened his mouth in blasphemies against God, to blaspheme his name, and his tabernacle, those who tabernacle in heaven. 7 And it was given him to make war with the saints, and to overcome them; and authority was given him over every tribe, and people, and tongue, and nation. 8 And all who dwell on the earth will worship him, whose names are not written in the book of life of the Lamb who is slain from the foundation of the world. 9 If any one has an ear, let him hear. 10 If any one is for captivity, into captivity he goes; if any one shall kill with the sword, with the sword he must be killed. Here is the patience and the faith of the saints.

11 And I saw another beast coming up out of the earth; and he had two horns like a lamb, and he spoke as a dragon. 12 And he exercises all the authority of the first beast in his sight, and causes the earth and those who dwell therein to worship the first beast, whose death-stroke was healed. 13 And he does great signs, so that he makes fire even come down out of heaven on the earth, in the sight of men; 14 and he leads astray those who dwell on the earth, because of the signs which it was given him to do in the sight of the beast; saying to those who dwell on the earth, that they should make an image to the beast, which has the stroke of the sword, and lived. 15 And it was given him to give breath to the image of the beast, that the [a] image of the beast should both speak, and cause that as many as worship not the image of the beast be killed. 16 And he causes all, the small and the great, and the rich and the poor, and the free and the bond, that there be given them a mark on their right hand, or on their forehead; 17 and that no one should be able to buy or sell, but he that has the mark, the name of the beast, or the number of his name.

18 Here is wisdom. He that has understanding, let him count the number of the beast, for it is the number of a man; and his number is [b] six hundred and sixty-six.

XIV. 1 And I saw, and behold, the Lamb standing on the mount Zion, and with him a hundred and forty-four thousand, having his name, and the name of his Father, written on their foreheads.

2 And I heard a voice out of heaven, as the voice of many waters, and as the voice of great thunder; and the voice which I heard was as that of harpers, harping with their harps. 3 And they sing as it were a new song before the throne, and before the four living creatures and the elders, and no one was able to learn the song, but the hundred and forty-four thousand, who had been re-

[a] *Some ancient documents read* that even the image of the beast should speak, and he shall cause.

[b] *Some ancient documents read* six hundred and sixteen.

deemed from the earth. 4 These are they who were not defiled with women; for they are virgins. These are they who follow the Lamb, whithersoever he goes. These were redeemed from men, a first fruits to God and to the Lamb. 5 And in their mouth was found no falsehood; they are without blemish.

6 And I saw another angel flying in mid-heaven, having the eternal gospel to proclaim to those who dwell on the earth, and to every nation, and tribe, and tongue, and people; 7 saying with a great voice, Fear God, and give glory to him, because the hour of his judgment is come; and worship him who made the heaven, and the earth, and sea and fountains of waters.

8 And another, a second angel, followed, saying, Fallen, fallen, is Babylon the great, who has made all the nations drink of the wine of the wrath of her fornication.

9 And another, a third angel, followed them, saying with a great voice, If any one worships the beast and his image, and receives a mark on his forehead, or on his hand, 10 he also shall drink of the wine of the wrath of God, which is mingled [a] undiluted in the cup of his wrath, and shall be tormented with fire and brimstone before the holy angels, and before the Lamb. 11 And the smoke of their torment goes up [b] forever and ever; and they have no rest day and night, those who worship the beast and his image, and whoever receives the mark of his name.

12 Here is the patience of the saints, those who keep the commandments of God, and the faith of Jesus.

13 And I heard a voice out of heaven, saying, Write, Happy are the dead who die in the Lord, henceforth; yea, says the Spirit, that they may rest from their labors, for their works follow with them.

14 And I saw, and behold a white cloud, and on the cloud one sitting like [c] a son of man, having on his head a golden crown, and in his hand a sharp sickle. 15 And another angel came forth out of the temple, crying with a great voice to him who sat on the cloud, Send forth thy sickle, and reap; because the hour to reap is come; because the harvest of the earth is [d] ripe. 16 And he who sat on the cloud cast his sickle on the earth; and the earth was reaped.

17 And another angel came forth out of the temple which is in heaven, he also having a sharp sickle. 18 And another angel came out from the altar, having authority over fire; and he called with a great voice to him who had the sharp sickle, saying, Send forth thy sharp sickle, and gather the clusters of the vine of the earth; because its grapes are fully ripe. 19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God. 20 And the wine-press was trodden outside of the city, and blood came forth out of the wine-press, even to the bridles of the horses, as far as a thousand and six hundred furlongs.

XV. 1 And I saw another sign in heaven, great and wonderful, seven angels having seven plagues; which are the last, because in them is finished the wrath of God.

2 And I saw as it were a glassy sea, mingled with fire; and those who were

[a] *Gr.*, unmixed. [b] *Gr.*, to ages of ages. [c] *Or*, the Son. [d] *Gr.*, dried up.

victorious over the beast, and over his image, and over the number of his name, standing by the glassy sea, having harps of God. 3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and wonderful are thy works, Lord God, the Almighty; righteous and true are thy ways, thou King of the [a] ages. 4 Who shall not fear, O Lord, and glorify thy name? Because thou only art holy; because all the nations shall come and worship before thee; because thy righteous acts are made manifest.

5 And after these things I saw, and the temple of the tabernacle of the testimony in heaven was opened; 6 and there came out from the temple the seven angels that had the seven plagues, clothed with a pure, bright [b] stone, and girded about the breasts with golden girdles. 7 And one of the four living creatures gave to the seven angels seven golden bowls, full of the wrath of God, who lives [c] forever and ever. 8 And the temple was filled with smoke from the glory of God, and from his power; and no one was able to enter into the temple, until the seven plagues of the seven angels should be finished.

XVI. 1 And I heard a great voice out of the temple, saying to the seven angels, Go, and pour out the seven bowls of the wrath of God into the earth.

2 And the first went, and poured out his bowl into the earth; and there came a noisome and grievous sore upon the men who had the mark of the beast, and who worshiped his image.

3 And the second poured out his bowl into the sea; and it became blood, as of a dead man; and every living soul died, the things that were in the sea.

4 And the third poured out his bowl into the rivers, and the fountains of the waters; and [d] it became blood. 5 And I heard the angel of the waters saying, Righteous art thou, who art and who wast, the holy One, because thou didst thus judge; 6 because they poured out the blood of saints and prophets, and thou hast given them blood to drink: they are worthy. 7 And I heard the altar saying, Even so, Lord God, the Almighty, true and righteous are thy judgments.

8 And the fourth poured out his bowl on the sun; and it was given to [e] it to scorch men with fire. 9 And men were scorched with great heat, and blasphemed the name of God, who has the authority over these plagues, and they repented not to give him glory.

10 And the fifth poured out his bowl on the throne of the beast; and his kingdom became darkened; and they gnawed their tongues for pain, 11 and blasphemed the God of heaven, because of their pains and their sores; and they repented not of their works.

12 And the sixth poured out his bowl upon the great river, the Euphrates; and its water was dried up, that the way of the kings, who come from the rising of the sun, might be prepared. 13 And I saw coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits like frogs; 14 for they are spirits of demons, work-

[a] *Many ancient documents read* nations. [b] *Many ancient documents read* (in) linen.
[c] *Gr.*, to the ages of the ages. [d] *Some ancient documents read* and they became.
[e] *Or*, to him.

ing signs, which go forth upon the kings of the whole habitable earth, to gather them to the battle of the great day of God, the Almighty.

15 Behold, I come as a thief. Happy is he that watches, and keeps his garments, that he may not walk naked and they see his shame.

16 And they gathered them into the place which is called in Hebrew, Har-Magedon.

17 And the seventh poured out his bowl on the air; and there came forth a great voice out of the temple, from the throne, saying, It is done. 18 And there were lightnings, and voices, and thunders; and there was a great earthquake, such as was not since there [a] were men on the earth, so mighty an earthquake, so great. 19 And the great city was divided into three parts, and the cities of the nations fell; and Babylon the great was remembered before God, to give to her the cup of the wine of the fierceness of his wrath. 20 And every island fled away, and mountains were not found. 21 And great hail, as of a talent's weight, comes down out of heaven on men; and men blasphemed God on account of the plague of the hail; because its plague is exceeding great.

XVII. 1 And there came one of the seven angels who had the seven bowls, and spoke with me, saying, Come hither, I will show thee the judgment of the great harlot, that sits on many waters; 2 with whom the kings of the earth committed fornication, and those who dwell in the earth were made drunken with the wine of her fornication. 3 And he carried me away in the Spirit into a wilderness. And I saw a woman sitting on a scarlet beast, [b] names full of blasphemy, having seven heads and ten horns. 4 And the woman was clothed in purple and scarlet, and gilded with gold and precious stone and pearls, having in her hand a golden cup, full of abominations and the impurities of her fornication, 5 and on her forehead a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE HARLOTS AND OF THE ABOMINATIONS OF THE EARTH.

6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus; and I wondered when I saw her, with great wonder. 7 And the angel said to me, Why didst thou wonder? I will tell thee the mystery of the woman, and of the beast that carries her, which has the seven heads and the ten horns. 8 The beast that thou sawest was, and is not, and is about to come up out of the abyss, and to go into perdition; and they will wonder who dwell on the earth, whose name is not written in the book of life from the foundation of the world, when they see the beast, that he was, and is not, and shall come. 9 Here is the mind that has wisdom. The seven heads are seven mountains, on which the woman sits. 10 And they are seven kings; the five are fallen, the one is, the other is not yet come; and when he comes, he must remain a little time. 11 And the beast that was, and is not, he also is an eighth, and is of the seven, and goes into perdition. 12 And the ten horns which thou sawest are ten kings, who received no kingdom as yet; but receive authority as kings one hour, along with the beast. 13 These have one mind, and

[a] *Some ancient documents read* there was a man.

[b] *Some ancient documents read* full of names of blasphemy.

they give their power and authority to the beast. 14 These will make war with the Lamb, and the Lamb will overcome them; because he is Lord of lords, and King of kings, and they who are with him are called, and elect, and faithful. 15 And he says to me, The waters which thou sawest, where the harlot sits, are peoples and multitudes, and nations and tongues. 16 And the ten horns which thou sawest and the beast, these will hate the harlot, and will make her desolate and naked, and will eat her flesh, and will burn her up with fire. 17 For God put it into their hearts to do his will, even to do his purpose, and to give their kingdom to the beast, until the words of God shall be accomplished. 18 And the woman whom thou sawest is the great city, which has a kingdom over the kings of the earth.

XVIII. 1 After these things I saw another angel coming down out of heaven, having great authority; and the earth was lightened with his glory. 2 And he cried with a strong voice, saying, Fallen, fallen, is Babylon the great, and is become a habitation of demons, and a hold of every unclean spirit, and a cage of every unclean and hateful bird. 3 Because [a] by [b] the wine of the wrath of her fornication all the nations have fallen; and the kings of the earth committed fornication with her, and the merchants of the earth became rich by the power of her luxury.

4 And I heard another voice out of heaven, saying, Come out of her, my people, that ye have no fellowship with her sins, and that ye receive not of her plagues. 5 Because her sins clave together even to heaven, and God remembered her iniquities. 6 Reward her as she also rewarded, and double the double according to her works; in the cup which she mingled, mingle for her twofold. 7 By as much as she glorified herself, and lived luxuriously, so much torment and mourning give her; because in her heart she says, I sit a queen, and am not a widow, and shall see no mourning. 8 Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be burned up with fire; because strong is [c] the Lord God who judged her.

9 And the kings of the earth, who committed fornication and lived luxuriously with her, shall weep and wail over her, when they see the smoke of her burning; 10 standing afar off for the fear of her torment, saying, Woe, woe, the great city Babylon, the strong city! Because in one hour thy judgment is come.

11 And the merchants of the earth weep and mourn over her, because no one buys their merchandise any more; 12 the merchandise of gold, and silver, and precious stones, and pearls, and fine linen, and purple, and silk, and scarlet, and all citron wood, and every vessel of ivory, and every vessel of most precious wood, and brass, and iron, and marble, 13 and cinnamon, and amomum, and odors, and ointment, and frankincense, and wine, and oil, and fine flour, and wheat, and cattle, and sheep; and of horses, and chariots, and slaves; and souls of men. 14 And the fruit that thy soul desired departed from thee, and all the dainty and goodly things perished from thee, and they shall find them no more.

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[a] *Some ancient documents read* all the nations have drunk of.
[b] *Some ancient documents omit* the wine of. [c] *Some ancient documents omit* the Lord.

15 The merchants of these things, who became rich by her, shall stand afar off
for the fear of her torment, weeping and mourning, 16 saying, Woe, woe, the
great city, that was clothed in fine linen, and purple, and scarlet, and gilded
with gold and precious stone and pearl; 17 because in one hour so great riches
are made desolate. And every shipmaster, and every one that sails to any place,
and seamen, and as many as do business at sea, stood afar off, 18 and cried out
when they saw the smoke of her burning, saying, What city is like the great
city? 19 And they cast dust on their heads, and cried out, weeping and mourn-
ing, saying, Woe, woe, the great city, wherein all that have the ships in the sea
became rich by reason of her costliness; because in one hour she is made deso-
late. 20 Rejoice over her, thou heaven, and ye saints, and ye apostles, and ye
prophets; because God judged your judgment on her.

21 And a strong angel took up a stone like a great millstone, and cast it into
the sea, saying, Thus with violence shall Babylon the great city be cast down,
and shall be found no more. 22 And the voice of harpers and musicians and
flute-players and trumpeters, shall be heard in thee no more; and no craftsman,
[a] of whatever craft, shall be found any more in thee, and the voice of a millstone
shall be heard in thee no more; 23 and the light of a lamp shall shine in thee no
more; and the voice of bridegroom and of bride shall be heard in thee no more;
because thy merchants were the great men of the earth; because by thy sorcery
all the nations were led astray. 24 And in her was found the blood of prophets
and of saints and of all that have been slain on the earth.

XIX. 1 After these things, I heard as it were a great voice of a great
multitude in heaven, saying, Hallelujah; the salvation, and the
glory, and the power, are our God's; 2 because true and righteous are his judg-
ments; because he judged the great harlot, who corrupted the earth with her
fornication, and avenged the blood of his servants at her hand. 3 And a second
time they [b] said, Hallelujah. And her smoke goes up [c] forever and ever. 4 And
the twenty-four elders, and the four living creatures, fell down and worshiped
God, who sits on the throne, saying, Amen, Hallelujah. 5 And a voice came
out from the throne, saying, Praise our God, all ye his servants, ye who fear
him, the small and the great. 6 And I heard as it were the voice of a great mul-
titude, and as the voice of many waters, and as the voice of mighty thunders,
saying, Hallelujah; because the Lord our God, the Almighty, has become king.
7 Let us rejoice and exult, and we will give to him the glory; because the mar-
riage of the Lamb is come, and his wife has prepared herself. 8 And it was
given her that she should clothe herself in fine linen, shining, pure; for the fine
linen is the righteous acts of the saints. 9 And he says to me, Write, Happy are
they who are called to the marriage supper of the Lamb. And he says to me,
These are true words of God. 10 And I fell before his feet to worship him. And
he says to me, See thou do it not. I am a fellow-servant of thee and of thy
brethren who have the testimony of Jesus; worship God. For the testimony of
Jesus is the spirit of prophecy.

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[a] *Some ancient documents omit* of whatever craft.
[b] *Gr.*, have said.
[c] *Gr.*, unto the ages of the ages.

11 And I saw heaven opened, and lo, a white horse, and he who sat on him,
[a] called Faithful and True; and in righteousness he judges, and makes war.
12 And his eyes are as a flame of fire, and on his head are many diadems; and
he had a name written, which no one knows but he himself. 13 And he is clothed
with a garment [b] dipped in blood; and his name is called, The Word of God.
14 And the armies which are in heaven followed him on white horses, clothed in
fine linen, white, pure. 15 And out of his mouth goes forth a sharp sword, that
with it he may smite the nations; and he will shepherd them with a rod of iron;
and he treads the wine-press of the fierceness of the wrath of God, the Almighty.
16 And he has on his garment, and on his thigh, a name written, KING OF
KINGS, AND LORD OF LORDS.

17 And I saw an angel standing in the sun. And he cried with a great voice,
saying to all the birds that fly in mid-heaven, Come, gather yourselves together
to the great supper of God; 18 that ye may eat the flesh of kings, and the flesh
of captains of thousands, and the flesh of mighty men, and the flesh of horses
and of those who sit on them, and the flesh of all, both free and bond, and small
and great.

19 And I saw the beast, and the kings of the earth, and their armies, gathered
together to make war with him who sat on the horse, and with his army. 20 And
the beast was seized, and with him the false prophet that wrought the signs in
his sight, with which he led astray those who received the mark of the beast,
and who worshiped his image. The two were cast alive into the lake of fire,
that burns with brimstone. 21 And the rest were killed with the sword of him
who sat on the horse, which came forth out of his mouth; and all the birds were
filled with their flesh.

XX. 1 And I saw an angel coming down out of heaven, having the key of
the abyss, and a great chain in his hand. 2 And he laid hold of the
dragon, the old serpent, which is the Devil and Satan, and bound him a thou-
sand years, 3 and cast him into the abyss, and shut it, and sealed it over him,
that he should lead the nations astray no more, until the thousand years should
be finished; after these he must be loosed a little time.

4 And I saw thrones, and they sat on them, and judgment was given to
them; and the souls of those that had been beheaded on account of the testi-
mony of Jesus, and on account of the word of God, and whoever did not wor-
ship the beast, nor his image, and did not receive the mark on their forehead,
and on their hand; and they lived and reigned with Christ a thousand years.
5 The rest of the dead lived not until the thousand years should be finished.
This is the first resurrection. 6 Happy and holy is he that has part in the first
resurrection; over these the second death has no authority, but they shall be
priests of God and of Christ, and shall reign with him [c] a thousand years.

7 And when the thousand years are finished, Satan will be loosed out of his
prison, 8 and will go out to lead astray the nations that are in the four corners of

[a] *Some ancient documents omit* called.
[b] *Some ancient documents read* sprinkled with. Cf. Isa. 63 : 3.
[c] *Some ancient documents read* the.

the earth, Gog and Magog, to gather them together to the war, the number of whom is as the sand of the sea. 9 And they went up on the breadth of the earth, and encompassed the camp of the saints, and the beloved city; and fire came down out of heaven, and devoured them. 10 And the Devil who led them astray was cast into the lake of fire and brimstone, where are also the beast and the false prophet; and they will be tormented day and night [a] forever and ever.

11 And I saw a great white throne, and him who sat on it, from whose face the earth and the heaven fled away, and no place was found for them. 12 And I saw the dead, the great and the small, standing before the throne. And books were opened; and another book was opened, which is [the book] of life; and the dead were judged out of the things that were written in the books, according to their works. 13 And the sea gave up the dead who were in it; and death and Hades gave up the dead who were in them; and they were judged every one according to their works. 14 And death and Hades were cast into the lake of fire. This is the second death, the lake of fire. 15 And if any one was not found written in the book of life, he was cast into the lake of fire.

XXI. 1 And I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and the sea is no more.

2 And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. 3 And I heard a great voice out of the throne, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they will be his people, and God himself will be with them [b] as their God. 4 And he will wipe away every tear from their eyes; and death will be no more, nor will mourning, nor crying, nor pain be any more; because the first things are passed away. 5 And he who sat upon the throne said, Behold, I make all things new. And he says, Write; because these words are faithful and true. 6 And he said to me, They have come to pass. I am the Alpha and the Omega, the beginning and the end. I will give to him that thirsts, of the fountain of the water of life [c] freely. 7 He that overcomes shall inherit these things; and I will be to him a God; and he shall be to me a son. 8 But for the fearful, and unbelieving, and defiled with abominations, and murderers, and fornicators, and sorcerers, and idolaters, and all the liars, their part shall be in the lake which burns with fire and brimstone, which is the second death.

9 And there came one from among the seven angels, who had the seven bowls full of the seven last plagues, and spoke with me, saying, Come hither; I will show thee the bride, the wife of the Lamb. 10 And he carried me away in the spirit to a great and high mountain, and showed me the holy city Jerusalem, coming down out of heaven from God, 11 having the glory of God; her luminary like a most precious stone, as it were a jasper stone, clear as crystal; 12 having a wall great and high; having twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the sons of Israel; 13 on the east were three gates, and on the north three gates, and on the

[a] *Gr.*, unto the ages of the ages.
[b] *Some ancient documents omit* as their God.
[c] *Or*, gratuitously.

south three gates, and on the west three gates. 14 And the wall of the city had twelve foundations, and on them twelve names of the twelve apostles of the Lamb.

15 And he who spoke with me had a golden reed for a measure to measure the city, and its gates, and its wall. 16 And the city lies foursquare, and its length is as great as the breadth. And he measured the city with the reed, twelve thousand furlongs; the length, and the breadth, and the height of it are equal. 17 And he measured its wall a hundred and forty-four cubits, the measure of a man, that is of an angel. 18 And the material of its wall was jasper; and the city was pure gold, like pure glass. 19 The foundations of the wall of the city were adorned with every precious stone. The first foundation was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald; 20 the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprasus; the eleventh, hyacinth; the twelfth, amethyst. 21 And the twelve gates were twelve pearls; each several gate was of one pearl; and the street of the city was pure gold, as transparent glass. 22 And a temple I saw not in it; for the Lord, God, the Almighty, is its temple, and the Lamb. 23 And the city has no need of the sun, nor of the moon, to shine on it; for the glory of God lightened it, and its lamp is the Lamb. 24 And the nations will walk by its light; and the kings of the earth bring their glory into it. 25 And its gates will not be shut by day; for there will be no night there; 26 and they will bring the glory and the honor of the nations into it. 27 And there shall not enter into it any thing unclean, or he that works abomination and falsehood; but only they who are written in the Lamb's book of life.

XXII. 1 And he showed me a river of water of life, bright as crystal, going forth out of the throne of God and of the Lamb. 2 In the midst of its street, and on each side of the river, was a tree of life, bearing twelve fruits, every month yielding its fruit; and the leaves of the tree are for the healing of the nations. 3 And there will be no more curse. And the throne of God and of the Lamb will be in it; and his servants will serve him, 4 and will see his face, and his name will be on their foreheads. 5 And there will be no night there; and they need no lamplight, nor sunlight, because the Lord God will give them light; and they will reign [a] forever and ever.

6 And he said to me, These words are faithful and true; and the Lord, the God of the spirits of the prophets, sent his angel to show to his servants the things which must shortly come to pass. 7 And behold, I come quickly. Happy is he that keeps the words of the prophecy of this book.

8 And I, John, am he who heard and saw these things. And when I heard and saw, I fell down to worship before the feet of the angel who showed me these things. 9 And he says to me, See thou do it not. I am a fellow-servant with thee and with thy brethren the prophets, and with those who keep the words of this book; worship God.

10 And he says to me, Seal not the words of the prophecy of this book; because the time is at hand. 11 He that is unrighteous, let him be unrighteous

[a] *Gr.*, unto the ages of the ages.

still; and he that is filthy, let him be made filthy still; and he that is righteous, let him do righteousness still; and he that is holy, let him be made holy still.

12 Behold, I come quickly; and my reward is with me, to give to each one according as his work is. 13 I am the Alpha and the Omega, the first and the last, the beginning and the end. 14 Happy are they who wash their robes, that they may have [a] right to the tree of life, and may enter by the gates into the city. 15 Without are the dogs, and the sorcerers, and the fornicators, and the murderers, and the idolaters, and every one that loves and does a lie.

16 I, Jesus, sent my angel to testify to you these things in the churches. I am the root and the offspring of David, the bright, the morning star.

17 And the Spirit and the bride say, Come. And let him that hears say, Come. And let him that thirsts, come; let him that will, take the water of life [b] freely.

18 I testify to every one that hears the words of the prophecy of this book, if any one shall add to them, God will add to him the plagues that are written in this book; 19 and if any one shall take away from the words of the book of this prophecy, God will take away his part from the tree of life, and out of the holy city, which are written of in this book.

20 He who testifies these things, says, Yea, I come quickly. Amen; come, Lord Jesus.

21 The grace of the Lord Jesus [c] be [d] with the saints.

[a] *Or*, the authority over. [b] *Or*, gratuitously.
[c] *Some ancient documents add* Christ. [d] *Some ancient documents read* with all.

APPENDIX A.

WHERE WERE THE GALATIAN CHURCHES?

The questions raised in regard to "the churches of Galatia" by Prof. W. M. Ramsay's "The Church and the Roman Empire before A. D. 70," and "St. Paul the Traveler and the Roman Citizen," demand some notice. Only a brief discussion can be given here. The Gallic or Celtic tribes came from the region of the Rhine into Asia Minor, B. C. 278, and, mingling with the Greek population of Bithynia and Phrygia, soon adopted the Greek name Galatia. They at first overran the peninsula, but were checked about A. D. 230, by Attalus, king of Pergamus, and confined within its central portions. Still later B. C. 189, they fell under the power of Rome, but were permitted considerable liberty in the exercise of home rule. Thus there arose in Central Asia Minor an Eastern Gaul, called Galatia, in which there were some cities of commercial importance. Jews were numerous, attracted thither by the facilities of trade. In the latter part of the first century B. C., the Romans granted to the last of the vassal Gallic kings, territory farther south and west; and at his death B. C. 25, his kingdom was converted into a Roman province under the name of Galatia. This province included Galatia proper, and portions of Pisidia, Phrygia, and Lycaonia. It has been common to regard Galatia proper as the region of Paul's Galatian churches. But Prof. Ramsay, in the light of recent discovery and from new investigations, holds that Paul's Galatia was the Roman province, and the churches, those of Derbe, Lystra, Iconium, and Antioch of Pisidia, founded by the apostle during his first missionary journey. This is styled the South Galatian theory; the other the North Galatian theory.

In defense of the South Galatian theory, it is said that Paul visited in his missionary work the great centers, or at least the active centers, of Roman government, the sole exception being Berea, which came in his course incidentally; that he traveled amid the surroundings of the first century; that he mentions certain political divisions which existed only from 41 to 72 A. D., and never at any other period in history; and that he classified his newly formed churches according to the recognized divisions of the Roman Empire. Thus he was in the habit of speaking of the churches either by the name of the city in which they were located, or, if in groups, by the name of the Roman province, unless "churches in Galatia" (Gal. 1 : 2; 1 Cor. 16 : 1) be an exception. He never speaks of unofficial districts, such as Phrygia, Lycaonia, Pisidia, or Mysia. Moreover, it is probable that the churches of Galatia took part in the collection to the poor of the saints at Jerusalem, and delegates from the contributing churches accompanied Paul with the gift to Jerusalem. But those mentioned in

Acts 20 : 4 included representatives from Southern Galatia, but none from Northern Galatia. Besides, no passage in the New Testament mentions any city of the northern district. Therefore it is thought probable that "the churches of Galatia" were Derbe, Lystra, Iconium, and the Pisidian Antioch.

This South Galatian theory has indeed much to commend it, and it may be harmonized with the narrative of the Acts. But for strong reasons the North Galatian theory has been held quite generally by eminent scholars, and a few years ago was defended with great learning and ability by Dr. J. B. Lightfoot, in his "Commentary on the Epistle to the Galatians." For two centuries before the existence of the Roman province of Galatia, the land of the Gauls in Central Asia Minor and its Gallic people had been known throughout the whole peninsula. So also were the names of Lycaonia and Pisidia. All these names were familiar and localized among the people. Writers who had visited these places would naturally use the names with which they had become familiar; and also use such names as would be distinctive. Now if Paul's Galatian churches were in the North, in the Galatia of over two hundred years, how could he better distinguish them from those of the South than by the popular and familiar term, Galatian? Nothing it seems to me would have been more natural. May we not see, in this familiar and distinctive name, a reason for departing in this case from his usual habit of designating churches by their cities, or Roman provinces? Moreover, in his fervent exclamation, "O foolish Galatians," or *Gauls*, would he not naturally use the popular and familiar name to which he had been accustomed in their own country? Besides, the Epistle to the Galatians indicates well-known characteristics of the Gallic tribes, such as their restless, fickle temperament, their readiness to yield to personal influence, to run after new teachers, to adopt new doctrines, and to exercise a partisan spirit. Superstitious practices, idolatry, the worship of Sibele and Dionysus, all accord with what we know of Northern Galatia.

Analogy also, as Lightfoot affirms, is strongly in favor of the popular use of the term. Mysia, Phrygia, and Pisidia, are used by Luke as geographical and ethnical terms, but not as names of Roman provinces. May we not infer that Galatia, in the same connection, is similarly used in a popular and ethnical sense? (Acts 16 : 6–8.) Luke distinctly calls Lystra and Derbe "cities of Lycaonia" (Acts 14 : 6), and distinctly speaks of Antioch of Pisidia (Acts 13 : 14), showing that in the language of the day they were not regarded as Galatian towns. Moreover, the expression "through the Phrygian and Galatian country" (Acts 16 : 6, Improved version) favors the popular designations, and mitigates against the supposition that Lycaonia and Pisidia were intended. It rather shows that it was a country which might be said to belong in part to each of these, contiguous to each other. So also the expression in Acts 18 : 23, "going through the Galatian country and Phrygia in order," indicates the same popular use of names.

In regard to the collections and Paul's companions, it is not certain that the churches of Galatia raised any contribution for the poor at Jerusalem, or, if they did, that they sent it with Paul. The condition of the church when he wrote them was not favorable to that end, and we know too little of their history after-

ward to infer much in regard to the matter. Respecting the cities of Galatia, Paul, in writing to the Galatians, is as silent regarding the South as Luke is regarding the North. It is hazardous to argue from the silence of either.

It does not seem best therefore to discard the North Galatian theory. The other theory certainly is not proved. Excavations and further discoveries will doubtless throw light on the question. In the meantime it is better to wait, holding on to that which has stood the test of the scholarship of the past. There appears from early ecclesiastical history to have been churches in Northern as well as Southern Galatia. Explorations should be made in both the North and the South. No one-sided examination will suffice. Inscriptions and monuments may be discovered which will settle the question. For such a result every lover of God's word should devoutly hope and pray. (See p. 205.)

APPENDIX B.

PROFESSOR HARNACK AND THE CHRONOLOGY OF THE ACTS.

Professor Adolf Harnack, the eminent church historian of Berlin, in his recent "Chronology of Old Christian Literature," pushes back the various dates of Paul's life from four to six years. It has been quite generally agreed that Festus became governor of Judea in A. D. 60. (See discussion on pp. 242–4.) But Harnack places this event not later than A. D. 56. As Paul had been prisoner at Cæsarea two years previous to this, his arrest in Jerusalem would be in A. D. 54. And computing the time between his conversion and his arrest at twenty-four years would fix his conversion in A. D. 30, six to nine months after the crucifixion. Harnack puts Paul's release from his first Roman imprisonment in A. D. 59, and the martyrdom of Peter and Paul in the Neronian persecution, A. D. 64. The first missionary journey of the Apostle Paul would then occur soon after the death of Herod, A. D. 44; the so-called Apostolic Council at Jerusalem in A. D. 47; the second missionary journey of Paul in A. D. 47–50; the third missionary journey from winter A. D. 50 to spring A. D. 54. Accordingly the dates of Paul's Epistles are crowded back four or five years: The Thessalonian Epistles to A. D. 48, 49; the Galatian and the Corinthian Epistles, about A. D. 53; the Romans, A. D. 54; the Epistles of the Imprisonment, A. D. 58, 59; the Pastoral Epistles, A. D. 59–64.

These and other conclusions at which Professor Harnack has arrived are bold and startling, and will lead to a general review and discussion of the chronology of the apostolic age. There should be no haste, however, in adopting these conclusions. Whether true or not, they are in keeping with Harnack's brilliant and daring scholarship and his radical methods. The evidence must be sifted and the ground tested. It must also be remembered that such eminent historians and scholars as Neander, Schaff, Wieseler, Lewin, and Weiss have gone over this ground with different results, leading to the view which has been com-

monly held. Professor Harnack employs the so-called Ritschlian method, and has been regarded as a leader among the rationalistic and liberal theologians and critics of Germany. Yet this statement must be qualified, for Harnack's method and school are somewhat his own. His method, in the words of another, means "first, thorough freedom in the study of the New Testament and Church History; secondly, distrust of speculative theology, whether 'orthodox' or 'liberal'; and, thirdly, a profound interest in practical Christianity as a religious life and not a system of knowledge." (See "Biblical World," Jan., 1896, pp. 22–29; May, 1897, pp. 385–391; "Biblio. Sacra," Jan., 1897, pp. 153–161.)

The study of the first nine chapters of the Acts very naturally impresses one that six years are quite too long an interval between the resurrection of Jesus and the conversion of Paul. I have long felt that this should be shortened to four or five years. See discussion (pp. 170, 171), in which Paul's conversion is placed in the latter part of A. D. 35. It could be put a few months or even a year earlier, and the various events in Paul's life be satisfactorily arranged. But to reduce this interval, according to Harnack, to a few months seems equally too short for all the events that must have occurred in the growth of the church and the progress of the opposition, first among the Sadducean, and afterward in the Pharisaic party.

Perhaps the Messianic week of Daniel (Dan. 9 : 26, 27) may be suggestive here. If the Messiah was cut off in the middle of the week, its end might point to the scattering of the disciples at the martyrdom of Stephen. If the Jews of Palestine enjoyed the ministry of Jesus for about three and a half years before his rejection by the rulers, then the people and rulers at Jerusalem might have enjoyed the ministry of the Spirit under the apostles for a like period before its rejection by the rulers in the condemnation of Stephen. So also a similar period might have intervened between the death of Stephen and preaching of the gospel to Gentiles in the person of Cornelius, during which time special offers were made to Jews outside of Jerusalem. I merely throw out these hints as subjects of thought. (Comp. Barnes on this passage.)

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